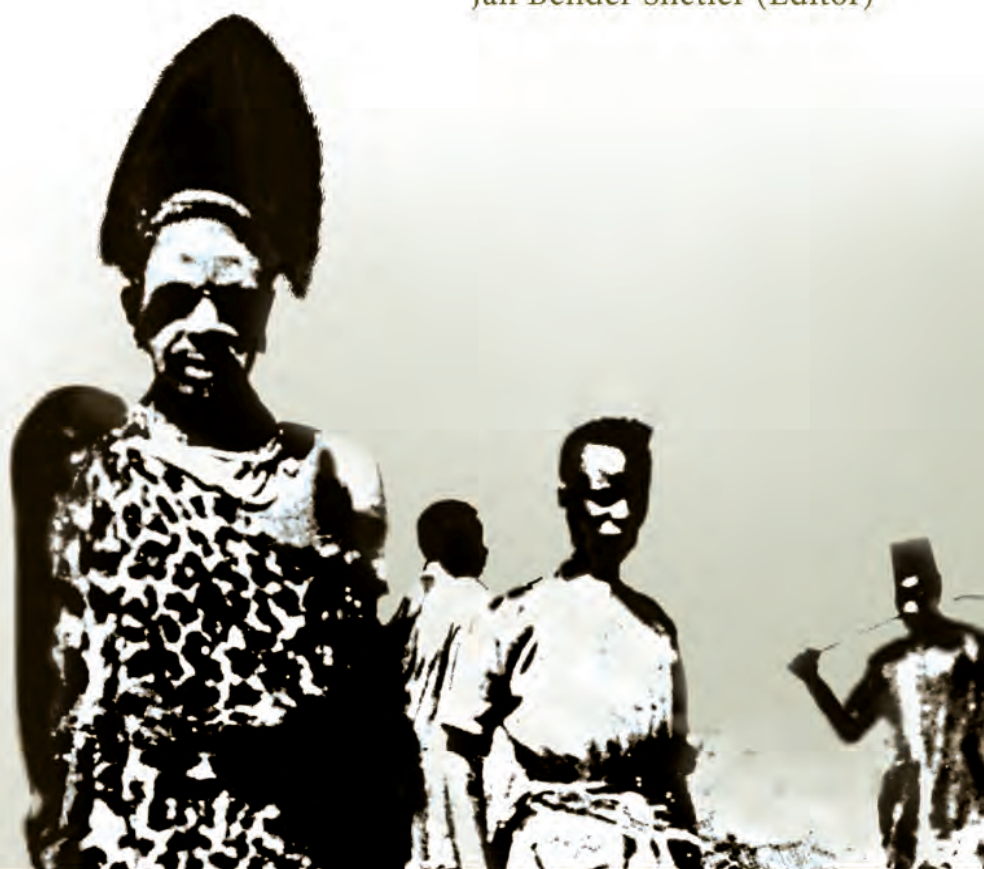


Zedekia Oloo Siso
Jan Bender Shetler (Editor)



GRASP THE SHIELD FIRMLY THE JOURNEY IS HARD

A History of Luo and Bantu migrations
to North Mara, (Tanzania) 1850-1950

SHIKILIA NGAO VIZURI SAFARI NI NGUMU

Historia ya Waluo na Wabantu kuhamia
Kaskazini mwa Mara (Tanzania) 1850-1950



VISIT...

LANZAROTE
Caliente.COM

GRASP THE SHIELD FIRMLY,
THE JOURNEY IS HARD

SHIKILIA NGAO VIZURI,
SAFARI NI NGUMU

GRASP THE SHIELD FIRMLY, THE JOURNEY IS HARD

A History of Luo and Bantu migrations
to North Mara, (Tanzania) 1850-1950

SHIKILIA NGAO VIZURI, SAFARI NI NGUMU

Historia ya Waluo na Wabantu kuhamia
Kaskazini mwa Mara (Tanzania) 1850-1950

ZEDEKIA OLOO SISO
JAN BENDER SHETLER (EDITOR)



MKUKI NA NYOTA
DAR - ES - SALAAM

Published by
Mkuki Na Nyota Publishers Ltd
Nyerere Road, Quality Plaza Building
P.O. Box 4246
Dar es Salaam
www.mkukinanyota.com

© Z. O. Siso

Kiswahili translation by Peter Wanyande

Cover photo

Gor Ogada, Mganga wa Dawa (Prophet), colonial era, Kanyamwa Kenya, 1914. He was imprisoned by the British for keeping men from joining K.A.R, from an unknown magazine in possession of Zedekia Oloo Siso.

Photos by

Z. O. Siso and Daniel Shetler

ISBN 978-9987-08-099-1

All rights reserved. No part of this book may be reproduced, stored in a retrieval system or transmitted at any time or by any means without the prior permission of the publisher.

Contents

List of Informants	vi
List of Photographs	vii
Chart o f Ethnic Group Attributes.....	ix
Editor's Introduction	xi
Introduction	2
WaSurwa	16
Wairienyi	28
Wakiroba	64
Wasweta	84
Wahacha	100
Wategi	110
Warieri	120
Wakakseru	130
Wakagwa	170
Wakamageta	204
Walowa (Turi)	204
Wagire	314
Kowak	342

List of informants interviewed by Zedekia Oloo Siso (1979-99)

Gire

1. Oluoch
2. Onyango Atieno
3. Osaga Ochieng'
4. Zakayo Orinyo Ogaja (25 July 1991, born 1903) and others

Hacha

1. Petro Ogilo
2. William Mnyansa Geyigei (born 1920) and others

Irienyi

1. Chacha Mwita Sagi
2. Chacha Omolo Marwa
3. Chief Johanes Magongwe Mabati
4. Marwa Maswe
5. Marwa (Omoro) Mwita
6. Mgaya Magesa
7. Mkami Mwita
8. Nbugora
9. Nyapara Kan
10. Ochola Nyar Kan
11. Robi Mabati
12. Thomas Genga

Kabwa

1. Mwita Bunduki
2. Ochola Ponde
3. Kagwa
4. Bwana binti wa Kan
5. Marwa Maswe
6. Mauris Awuor (Mugango)
7. Musa Kan
8. Ochieng Odhier

9. Ochola Nyar Kan

10. Okeya Nyar Kan

11. Thomas Genga

Kakseru/Kiseru

1. Barnaba Gungu
2. Magati Okwambo Obore
3. Mariko Onyango
4. Oduma Otiato
5. Oluoch Nyanda
6. Paulos Mauri Pundo
7. Petro Ogilo
8. Timon Ngoya

Kamageta

1. Joel Wadugu
2. Manaël Wadugu
3. Nya Kinyo Ochieng
4. Ochieng Agala
5. Oketho Ochuodho
6. Opanga Oole
7. Pastor Garius Ndege
8. Samson Njoga
9. Alila Bugo

Kerewe

1. Daudi Msana Kasumayo

Kine

1. Chacha Maguga
2. Dismas Makoto
3. Mahoma

Kiroba

1. Mwita Bunduki (16 May 1991)
2. Nyange Warioba

Kowak and Kamot

1. Ariya Saramba
2. Nemia Ogaga
3. Ochere Owiti
4. Ojode Saramba
5. Okuoga Ajuang
6. Pius Omolo
7. Samwel Olare
8. Siasa Ketho Piny
9. Yohana Adhero

Rieri

1. Chuonyo Wangoko
2. James Obure
3. Magati Okuambo Obure
4. Samwel Tongori

Surwa

1. Mbugura
2. Rupia Kitabarwa
3. Sweta
4. Abdulamani Nyangarira
5. Kusaga
6. Salim
7. Tegi
8. Chuche Odol
9. Igogo
10. Osigwa Ochieng Onguru (1992)
11. Panaito Bunde
12. Sospita Owuor Ibogo

Turi

1. Alfayo Okinda Onyango
2. Alila Bugo and Sophia Odera Bugo (Kadem, Kenya 1965)
3. Aliwa Orwa
4. Anyango Kwawe
5. Chief Odemba Kagose
6. Damasus Bonyo and Leonida Onyo
7. Enok Ombija

8. Kafua Ochonga
9. Kagose Wambodi
10. Kech Ogola
11. Mangana Nyarkanyiego
12. Minudi Ogo
13. Mkami Mwita
14. Ngeri Paulo Ngeri
15. Nyakite Onkiek (Buturi, 30 July 2007).
16. Oatiak
17. Ochieng' Siiso
18. Ochola Ponde
19. Odero Odipo
20. Ogaga (1987)
21. Ogoche Ayo
22. Okeya Nyar Kan
23. Okoko Omolo
24. Oluoch Ibrahim Omolo
25. Oogo Kingi
26. Orog Abala
27. Ouko Nyawiga
28. Owiti Aliwa Ralik (1984)
29. Pitalis Katono
30. Pius Omolo
31. Rafael Matula
32. Sabiano Otieno Kasera
33. Samson Odak (Lang' Arek)
34. Samwel Olare
35. Thomas Genga

Other Consultant

Richard M. Baker,
Gambella Ethiopia,
9 April 1995
meeting with the elders.

List of Photographs

1. Eliakim Ochieng Siso, father of Siso, at Siso's home, 1985. Ch. 11 Turi
2. Ouko Nyawiga, Ukoo of Kanyawiga, Siso's clan. Ch. 11 Turi
3. Nyapara Bwana binti wa Kan, given to the British officer of Tarime District as a bride; he gave her to Nyakyoma. She later divorced him and married Wambura Maswe of Irienyi. Pictured with the author, 1981. Ch. 9 Kagwa

Attributes of Ethnic Groups, Tarime, North Mara, 2007

Ethnic Group	Division	Ward (Kata)	Category	Language	Customs	Some Villages
Surwa	Nyancha	Nyamagaro	Suba	Kibantu, some Kijaluo	Bantu, some Luo, still circumcise	Nyangombe, Kyangasaga
Irienyi/ Simbiti	Suba	Nyamunga, Kyangombe, Komuge, Kisumwa	Suba	Kibantu, some Kijaluo	Bantu, some Luo, still circumcise	Ruhu, Busweta
Kiroba	Musoma Vijijini	Nyankanga	Kuria	Kibantu, Kuria	Bantu, Kuria	Nyabange, Kirumi
Sweta	Suba and Nyancha	Nandoto, Nano, Kyangombe, Nyamagaro	Suba	Kibantu, some Kijaluo	Suba	Tarime, Busweta, Gamasaro, Busweta Nyandoto, Kumange
Hacha	Suba and Nyancha	Nyamunga and Nyamagaro	Suba	Kibantu, some Kijaluo	Suba	Nyamunga, Ruhu
Tegi	Girango	Koryo, Mirare, Kitembe, Roche, Bukwe, Goribe	Girango	mostly Kijaluo now	Luo, some Suba	Utegi, Kogaja, Mariwa, Ingiri
Rieri	Nyancha	Bukura, Kigunga	Girango	mostly Kijaluo now	Luo, some Suba	Nyahera, Bukura, Kigunga
Kakseru/ Kiseru	Nyancha	Kirogo, Mkoma, Nyamtinga, Nyahongo	Girango	mostly Kijaluo now	Luo, some Suba	Mkoma, Shirati, Nyahongo, Bukama
Kagwa	Luo Imbo and Suba	Nyathorogo and Kisumwa	Luo	Kijaluo	Luo	Ochuna, Nyanjage

Kamageta	Girango	Roche, Kitembe, Nyambogo, Mirare	Luo	Kijaluo	Luo	Sakawa, Nyambogo, Mariwa, Panyakoo
Turi	Luo Imbo	Rabuor	Luo	Kijaluo	Luo	Rabuor, Oliyo, Makongoro, Bulowa
Gire	Girango	Goribe, Ikoma	Girango	Kijaluo	Luo	Tatwe, Kogaja, Ikoma
Kowak	Luo Imbo	Nyathorogo	Luo	Kijaluo	Luo	Omuga, Nyasoko, Kowak

Source: Author's compilation

Editor's Introduction

I first met Mzee Zedekia Oloo Siso back in 1991 when a missionary research doctor, Glenn Brubaker, introduced us as people with a common interest in the history of the region. Siso had been working with Brubaker traveling throughout the Mara Region of Tanzania collecting blood samples for their research. But in the course of that work and the contacts he had made he developed a passionate interest in preserving the history of the region. When we met Siso held up a large bag of cassette tapes on which he had recorded historical interviews with elders over the course of a number of years and asked me with a grin what he should do with them now! At that time I was ready to leave the Mara Region to begin my graduate study in African history. That encounter began our collaboration over the past 15 years, during which time Siso transcribed his tapes and wrote up his own synthesis of the historical material for posterity. Although Siso has no training as a professional historian his book makes an important contribution to the history of this region, not only as primary source material for future historians but also in its exploration of the critical issues of migration, assimilation, ethnogenesis and conflict, and perhaps most fundamentally, to preserve historical traditions for the people of this region.

This book is Siso's compilation of oral histories about the movement of Luo and some Bantu-speaking peoples along Lake Victoria into North Mara, Tanzania in the late 19th and early 20th centuries. It includes histories of the Surwa, Irienyi, Kiroba, Sweta, Hacha, Tegi, Rieri, Kakseru, Kagwa, Kamageta, Turi, Gire, and Kowak clan or ethnic groups. The various stories tell how they were forced out of western Kenya by the effects of drought, warfare, disease, competition over pastoral resources and the caravan trade to look for a land that they could call their own. Over that century of movement and interaction this area of North Mara went from being an East Nyanza Bantu-speaking population to primarily Luo-speaking. Communities in the area forged new identities and adopted Luo language and culture as they married Luo wives and made various alliances and kinship connections with the immigrants. Yet it was also important to maintain a connection to the land through their Bantu-speaking ancestors. Prophets with powerful medicines and warriors introducing a new kind of warfare with spears and shields assured that the immigrants would be welcomed as powerful allies.

These factors led to deep interactions and the establishment of networks between communities rather than separation and exclusivity predicated on blood relations. Oral traditions still preserve these historical connections between diverse communities as critical social capital.¹

The identities of the various ethnic and clan groups discussed in this book emerged during this time of movement and have changed drastically over the past century. The colonial government, assuming a paradigm of unchanging “tribes,” characterized the peoples of North Mara as either Kuria (Bantu-speaking peoples living in the eastern highlands, like the Kiroba), “pure” Luo (more recent immigrants from Kenya, like the Kowak, Turi, Kamageta, Kagwa, Kamot), Girango (Bantu-speaking peoples who had adopted many aspects of Luo language and culture, like the Gire, Tegi, Rieri, Kakseru) or Suba (peoples who did not speak Luo and practiced circumcision, like the Irienyi/Simbiti, Surwa, Hacha and Sweta). The Germans built the first fort at Shirati to check the movement of “Luo” coming across the border from Kenya. British officers and anthropologists collected ethnographic material to figure out the origins and affiliations of North Mara peoples.² They divided the administrative districts according to this categorization and appointed paramount chiefs who ruled over fictive federations of people based on language and custom at that moment in time. Yet these categories continue to elude easy categorization, attesting to their diverse origins. This book rarely mentions those categories but rather puts smaller clan groups into dynamic interaction with one another in historical process. Siso’s collection does not categorize peoples as Luo or not but rather provides separate narratives for each of the sub-groups, giving primacy to these smaller scale identities.

People who have kinship connections to the ethnic groups represented here will delight in the specificity of the references to places, people, kin groups and events in the book. The elders passed on these stories to Siso precisely because they have relevance to living communities and the issues that impact them today. Those in western Kenya will be able to trace some of their genealogies to North Mara and visa versa. Producing

1 Jan Bender Shetler, “‘A Gift for Generations to Come’: A Kiroba Popular History from Tanzania and Identity as Social Capital in the 1980s,” *The International Journal of African Historical Studies* 28, no. 1 (1995): 69-112.

2 E. C. Baker, “*The Ba-Girango*,” EAF CORY #7 and #8, Tanganyika Papers, microfilm by Oxford University Press. Franz Rottland and Duncan Okoth Okombo, “Language Death: Factual and Theoretical Explorations with Special Reference to East Africa,” in *Language Shift among the Suba of Kenya*, edited by Matthias Brenzinger (Berlin: Mouton de Gruyter, 1992), 273-83.

the text in both Swahili and English ensures that local people will have access to these histories for their own learning and on-going discussions about the past. The stories themselves are also highly entertaining with tales of fooling the colonial officers, winning battles by heroic sacrifice and producing miracles with the prophet's medicines. The primary audience for which Siso wrote was his own friends and relatives in North Mara and western Kenya, particularly the youth. He said, "This book will be an inheritance for the next generation, it is what I want to leave behind as my legacy." As one of the elders put it, "without history you are like wild animals.... you need to know where you came from and who you are."

Historians and anthropologists will find in this book rich primary source information for their own research. Although the oral sources have been passed through Siso's interpretive framework they retain the quality and much of the content of the original sources. While Kenyan scholars, beginning with B.A. Ogot, have preserved much of Luo oral tradition in western Kenya little work exists across the border in Tanzania.³ Those interested in cultural change will find this a fascinating case of Luo assimilation and ethnogenesis within a few generations. The material is deep and rich enough to call into questions the stereotypical analysis of a Luo "invasion" of Bantu communities that was common in the colonial reports. Although warriors and chiefs play a critical part in the story so too do unlikely actors such as women, prophets, spiritual forces and common farmers. Since the events chronicled in this book took place in the recent past the processes are still underway and observable in communities today. The stories cross over from pre-colonial to colonial to post-colonial eras in a way that also challenges historical assumptions about periodization based on national or global events.

At another level this book is also an interesting study in writing of popular history and the application of historical tradition to current agenda. In spite of Siso's commitment to portray both the good and the bad, a certain sense of nostalgia about an idealized past pervades the book. The past is mobilized to help the elders to regain some control over the youth who have gone away and no longer provide support or

3 B. A. Ogot, *A history of the Southern Luo (Nairobi: East African Publishing House, 1967)*. Henry Okello Ayot, *A history of the Luo-Abasuba of Western Kenya from A.D. 1760 – 1940 (Nairobi: Kenya Literature Bureau, 1979)*. David William Cohen and E.S. Atieno Odhiambo, *Siaya: the historical anthropology of an African landscape*, (London, Nairobi, Athens: James Currey, Heinemann Kenya, Ohio University Press, 1989).

to regain pride and confidence in the face of increasing poverty and neglect by the state. Siso assumes the historical tangibility of ethnic groups that only took form in the course of these late nineteenth century narratives. The colonial administration was responsible for appointing chiefs to these clan groupings, which then assumed the form of a “tribe.” By dividing the chapters into ethnic group histories Siso gives these colonial divisions traditional validity. He chooses to emphasize ethnic or clan identity in a nation whose policy it has been to promote nationalism over division. The ethnic chapters also mask considerable internal dispute over versions of the past that benefit one faction over the other. While I was in Buturi various factions brought their versions for late consideration. Some of this dissent has been incorporated in the text. Yet he also refuses to subsume these micro-ethnicities into larger antagonistic ethnic identities such as Luo or Bantu-Kuria. Siso’s account is still close to the oral version, in part because he used a tape recorder rather than his own memory to write the chapters and often took the material verbatim from the transcript. He does not add introductions or conclusions to the oral narratives and therefore does not frame the stories in any obvious meta-narrative. This collection will be a valuable addition to the literature on ethnohistory and its historians.⁴ Siso’s historical work stands as a monument to the creativity and perseverance of amateur historians amongst us everywhere.

In early 2008, during the time that this book was in its final stages of compilation and editing Kenya erupted in post-election conflict, sparking ethnic animosities between Luo and Kikuyu. This book about Luo/Bantu interactions over the past hundred years then takes on additional significance in light of recent attempts to understand the underlying causes of this conflict. Some may think that publishing a book about conflict, migration and warfare over land in the past would only serve to exacerbate the current violence. Yet other patterns are discernable to those who read the oral histories carefully, which defy easy assumptions about “tribal hatred.” This is not to say that conflict between ethnic groups has not been an ongoing problem in the Mara Region. In fact the stereotypical view of North Mara throughout Tanzania is one of cattle raiding, poaching, domestic abuse and armed conflict. Yet these histories allow both local people and outside observers access to culturally grounded material on which to base their analysis.

4 Gregory H. Maddox, *Practicing History in Central Tanzania: Writing, Memory, and Performance* (Portsmouth, Heinemann, 2006). A. Harneit-Sievers, *A Place in the World: New Local Historiographies from Africa and South Asia* (Leiden: Brill, 2002).

They further suggest that language and ethnicity do not necessarily determine the lines of conflict. Siso countered that the peace Tanzania has enjoyed will be broken rather by inequality of wealth and lack of food rather than cultural difference. He attempts to show in this book that peace is built on following the good disciplines of the past and learning from their elders.

Biography of the Author

Siso was born in 1934 and raised in Buturi, Tanzania, speaking Kijaluo. Yet his connections to other peoples and places throughout his life made him familiar with many beyond those boundaries and gave him the vision for collecting histories beyond his ethnic group. Siso's parents had strong family and work connections across the border in Kenya (Kisumu), his father going back and forth for work most of his life while the family stayed in Buturi. Against his parent's wishes Siso ran away to go to school, mostly because he liked the trappings that came along with it, like parades, sports, hats and singing. After passing the Roman Catholic "Bush School" he became a leader at Tarime Primary School, in a Kuria-speaking area. Because very few Luo boys had been given the chance for education there was considerable ethnic tension at the school and Siso sustained lifelong injuries when he challenged the school's bully.

Siso continued to expand his connections with others through his long and varied schooling and career path. He worked in Mwanza and Dar es Salaam as a day laborer, shop worker and learned the trade of carpentry and furniture building, later running his own furniture shop in Tarime. Siso did some of his Secondary School in Uganda but also studied medicine in Tanga, leading to a position in Community Development in Tarime, and various training courses in Arusha and elsewhere after independence. His education in Community Development and Health Care was often cut short by his own continuing health problems going back to the primary school fight with the bully. In the course of these experiences he met people throughout the nation and became aware of his own origins.

In 1967 Siso was asked to come work at Shirati Hospital with the Leprosy and Burkets Lymphoma field research, which included taking saliva and blood samples throughout the region. As a result Siso was often suspected of being a vampire (*mumiani*) and had to spend a lot of time explaining to people what the samples would be used for and building community relations by treating basic illnesses or bringing critically ill people into Shirati Hospital. Siso became well known as he

traveled in the rural areas throughout North Mara and was a friend to many. He had a house in Shirati and often kept people, fed them and paid their bills when they came to the hospital.

Siso credits much of his success and happiness to his late wife Anastasia whom he met in Tabora in tenth grade and married in 1968. She was a nurse with a varied career of her own and had studied in Holland. This marriage came after Siso's two earlier arranged marriages as a child had broken up. Anastasia took the children from those marriages and raised them along with her own four children. The couple stayed together until her death in 2002. Siso speaks fondly of his wife saying, "She is the foundation of this household and took me from my poverty, a person who was be laughed at in the village, and made me who I am today." He attributes this transformation to her ability to keep a tight reign on the accounts so that the children would be able to get an education.

Siso was known in Shirati as Bwana Huruma or "Mr. Compassion" because he was always helping people out. He once found out after the fact that he had unknowingly helped the wife of a man who had seriously wronged him and as a result was later asked for forgiveness by that man. From this Siso learned to help everyone, even if they do you wrong, or you don't know who they are. He particularly delighted in helping those rejected by society. Siso enjoyed sport hunting for big game and often brought the meat back for the leprosy patients at Shirati Hospital along with his colleagues. Siso and his wife paid the school fees for at least 37 children throughout their lives, some all the way through university level. These students included both his own family and children of his friends. Siso says that many people are amazed that he didn't keep company with the rich and famous, rather his friends have always been the poor and elderly. Even his own children say that he will spend all their inheritance helping others.

Ever since Siso served as a community development agent he has worked to improve the lives of people in his community. The promotion of tree planting has been a particular obsession of his and each place that he has gone orchards and forests have been left behind. His house in Buturi today is surrounded by luxuriant forest growth and he single-handedly managed to have a pond dug near to his house where the whole village now gets water year around. Through Siso's work with leprosy patients he found a way to help them become self-sufficient by purchasing a grinding mill that they could operate through the Leprosy Program. Before this time the leprosy patients had trouble getting anyone to grind their grain out of prejudice against them. Later on he

was able to get the leprosy patients in Buturi a grinding mill as well. They have used those profits to build their own houses, plant trees and forge an independent life. Siso has also been instrumental in building a Secondary School in Buturi and promoting education for girls by finding funds for building a girl's dormitory at the school in 2006.

In 2004 Siso was in a serious bus accident and nearly lost his life. He continues to suffer ongoing consequences from his injuries but keeps on with his various activities in Buturi. He credits his ability to survive an accident like this to an encounter with a poor old man from Bugire many years ago. Often when Siso would see this man in the course of his work he would stop and give him some food. One day the man came up to Siso and asked him to open his hands. Then he spit on them as a blessing and said, "You will have long life but will not get more wealth than my spit." Siso said, "This spit has taken me a long way. He promised me long life and happiness for my kindness to others, which would be worth more than wealth." Unfortunately, while Siso was in Bugando Hospital for many months things were taken out of his house, including many of his research materials. He is still worried that when he dies no one will know the value of his collection.

In his retirement years Siso has become known as a valuable consultant on health issues because of his life long involvement with Shirati Hospital and the Medical Research program. While I was staying with him in the summer of 2007 there was a constant stream of people at all times of the day or night, particularly parents with sick babies, at his door seeking advice. He gives out simple over-the-counter medicines and lots of advice about hydration and sanitation. People believe that he will make their children well. He also runs a small hardware shop in town and is generally called on when people need advice or to settle a dispute in the village. He was called on last year to bring his gun and kill a hippo that was tearing up the gardens near the river. Siso does not have any formal titles in the village nor is he a politician or an especially wealthy man; he just does what he can to help.

Although Siso was one of the first in the village to have a tin roof and owned various cars and motorcycles in his lifetime, he considers himself to have had "wealth of the heart," not of money. He said that his father once chided him for not making more wealth. He had the gift of being able to make friends and talk to people easily. Siso is now the eldest male in his family and so shoulders that responsibility, including dividing out the family land to those in need, chairing family meetings and settling disputes. His house is a museum, with stuffed animals from his big

game hunting expeditions, spears, shields, agricultural implements and ornaments no longer in use and photographs of family and some of the elders that he interviewed. He hopes that before he dies he can see this book published. The new tarmac road from Musoma to the Kenya border now bypasses Buturi. Siso too is out of the communication loop that used to sustain his life and living alone. But when you come back toward the village you can still ask anyone the way to Siso's house and they will take you there!

Siso as Historian

Siso claims that he got his start as a historian when he was a child sleeping at his grandmother's house (Maya Alila and Ouma Siso). She told stories at night, both animal and historical tales, that taught children the proper way to behave and who they were. When they were older the boys gathered around the fire with their elders, while the girls stayed with the women in the kitchen to hear more stories. But it was their grandmother who would patiently answer questions, comfort the children when they were hurt or afraid, and teach them how to stay out of trouble. Grandmother learned the historical stories when she carried her husband's stool and straw to go to the beer gatherings of the elders where stories of the past were shared in the context of solving current problems. Grandmothers had an important voice in the family, which is disappearing today as children often live far away from their grandmothers' house.⁵

Siso further became aware of the power of history when he was in school and read a book by an East African author on the abolition of slavery. The book had such a powerful effect that Siso decided he wanted to write a history book that would show both the good and the bad. But unlike the book he had read he wanted to write local history, about his own place and people. He was inspired by the Biblical account of finding the Promised Land and the battles that they fought to claim it. He even started writing notes for a history in 1949 when the colonial government consolidated the chiefdoms, but lost it in 1959. It was only in 1978 that he seriously began to pursue research for the book again.

Perhaps Siso's most important inspiration was his sense of the growing gap between parents and their children in Tanzania today. He noted that as Tanzanians have gotten more education they begin to imitate the ways of the white people, taking Christian names, accepting

5 See David William Cohen, "Doing social history from Pim's doorway," in *The African Past Speaks* (Folkestone, Kent: Dawson Archon 1980).

modern individualistic ways and leaving behind their own families and traditions. Young people go to live in the city and do not come home to build their homes anymore. This started back in colonial times but the new generation does not take care of their families or follow the traditions as before. Siso hopes that a book like this will inspire the youth to learn about their past and change their ways. He would like to see the youth take their elders as a valuable resource, a heritage and a school for learning the most important things in life. Nurturing this love between the generations is Siso's way of promoting an older sense of morality and respect for elders.

Although popular historians in East Africa have written many local histories, Siso is somewhat unique in that he collected histories beyond his own Buturi people and even beyond Luo-speaking people in North Mara. Siso credits this to his extensive contacts throughout the region and his observation that local historical knowledge was disappearing everywhere. He noted that even Buturi history depends on the larger context and can not stand alone. Certainly the most extensive history included in this collection is the Turi, with the most informants and the most complex approach. Yet it is significant the Siso even tried to go beyond what was most immediate in his own community. He wanted to write a history that would show the deep relationships between people in this region. He hoped that all peoples would see themselves in this history, both the good and the bad, so that all might learn.

Siso also hoped that this history might contribute to peaceful relationships between the various peoples of North Mara. Although much of this history is one of conflict Siso is convinced that this knowledge will not bring renewed conflict. People are settled on the land now, times have changed and there is no good to be gained from further conflict. The conflicts ended not because the colonial government stopped it but rather because people formed deep relationships across ethnic lines through marriage, making it impossible to fight their in-laws. Wives left their homes to join their husbands' families and introduced their own languages and customs. The local Bantu-speaking people, in particular, desired Luo wives. Young men formed friendships and alliances across the Luo/Bantu language divide, enabling them to assist each other in warfare, gain access to prophecy and medicines, and meet potential wives. This history of multiple and overlapping interactions and relationships encourages connection and commonality rather than enmity.

Siso began talking to the elders and collecting their stories when he worked as a community development officer and in medical field research as early as 1979. But in 1989 he got a tape recorder from the malaria office and took the project to a whole new level. He started to go to funerals where the elders sat around for days together to talk about history. He would ask them questions and get the group talking about the past. Often they would begin to complain about how the world was changing and the youth no longer cared about their elders. As he talked to elders they suggested names of others who should be interviewed. At that time he had a motorcycle and a car and was able to move around the region to do the interviews. Although some elders were at first reluctant to be recorded they want to see this history in print so that their grandchildren could enjoy it. People still ask Siso wherever he goes if that book will ever be printed.

As an amateur historian Siso soon ran across the problem of reconciling conflicting accounts. He tried to talk to many different people, often ten or more, in order to decide which version was true. Some people only wanted to give the positive and heroic accounts but Siso was determined to write down even the difficult parts. Siso wanted to write one narrative for each ethnic group but soon found out that the various versions of the past were often irreconcilable in one narrative. So we tried to incorporate some of this into the text as well as the footnotes. In Buturi my presence with Siso to edit the book sparked a Gimono clan meeting to make sure that their claims were given space in the book. Since this project stretched out over more than two decades it is hard to Siso to even remember how many people he interviewed. He still has over two hundred cassette tapes in his house. He kept a notebook listing his interviews but that was lost, along with some tapes and photographs, when he was in an accident and in the hospital for months without anyone to keep his house secure. The tapes themselves are not well labeled and have deteriorated over the years. Siso is in process to get these tapes preserved for future research. Many of the tapes are in Kijaluo or other local languages.

Once Siso got the interviews on tape he did not know how to advance the project further. I met him in 1991 and encouraged him to begin the process of transcription. So between him listening to the tapes and writing out what he heard and a secretary typing this into a word processor we eventually got something near to a transcription in Swahili. Siso then worked with that material to create chapters for each of the clan or ethnic groups in North Mara. When I was a graduate

student at the University of Florida Peter Wanyande translated much of the original material into English. Once the chapters were finished I cut, pasted and edited the translated material. The final editing in both Kiswahili and English was done through the kind help of Mkuki na Nyota Publishers. It was difficult to get consistency and accuracy with names and places and so we apologize in advance for those mistakes.

Siso's accounts in the final text are quite close to the original oral form. His judgment in what to cut and what to include are of course critical in the final product, but the text preserves much of the interviews almost verbatim. The problem for a professional historian is that one is never sure where one is hearing the voice of the elders or of Siso's interpretation. We have tried to indicate which material in the chapters can be attributed to which informants but in the end this proved to be impossible. Siso and the elders were not nearly as concerned about the individual author and saw this as a communal effort. For the purposes of the book attributions had to be reconstructed from Siso's memory and from the cassette tapes that might have a name but no date or place. Where we have some indication of the origin of the material it is indicated in the footnotes. Otherwise we have tried to list all the informants at the end of each chapter. Without doubt some people who contributed have been left out as a result of poor memory or lost records and for this we apologize in advance.

The book is divided into chapters based on the clan or ethnic group divisions, although there is considerable overlap in the material. The book is published in both Swahili and English so that a broader range of local people can have access to the texts, as well as to maintain the original language in which Siso did his work. The words that remain in Kijaluo or other local languages are italicized and translated. The original tapes should soon be available at the University of Dar es Salaam, East Africana Library for those who want to go back to the interviews, often in Kijaluo. Maps, photos and charts supplement the material to make it more understandable to those outside the area. Siso wrote the introduction to the book in 1997 and the conclusion in 2007. In the summer of 2007, thanks to a generous Faculty Scholarship grant from Fulbright-Hays, after the manuscript had lain dormant for over ten years I spent a number of weeks with Siso in Buturi where we read through the manuscript to make corrections and did ten interviews so that I could get a sense of the oral material behind the writing. We also worked at organizing the cassette tapes and photos that could still be found. We are grateful that Walter Bgoya of Mkuki na Nyota Publishers

in Dar es Salaam picked up the project and brought it to this final version.

Siso notes in the conclusion to this book that he hopes to inspire others to begin historical investigation and discussion in the region rather than seeing this as the final word. As my own mentor Steven Feierman noted in a recent publication, “Local history is, in this political sense, neither progressive nor regressive. It simply is a rich heritage, and none of us can know all the uses to which it will ultimately be put.”⁶ This book is a result of Siso’s unique life of connections to so many diverse people, his commitment to promoting understanding and his legacy to the coming generations. We hope that Siso’s collection of that rich history, will be put to productive use and enable that heritage to remain for future generations.⁷

As Siso and I finished our work in Buturi we were inspired by a voice from the past blessing our endeavors. One of our last interviews was in Kowak where we returned to one of Siso’s original informants, Ojode Saramba (aka “Africa no Good”) and eventually got to speak to his elderly mother Ariya. As Ariya spoke to us about her childhood in Bugire, her marriage in Kowak and her connections to the ancient prophetess Auma, who brought the Kowak to possession of their current land, she seemed to be moving back into the past again, reliving those moments. Her voice was low and quiet, with Siso translating from Luo into Swahili for me, as she explained the ways in which she had inherited the gift of prophecy from Auma. All of a sudden in the course of the interview her head snapped to attention, her spine straightened and she began speaking in a loud and commanding voice. We looked around to see which transgressor was the object of her directives in an older form of Luo. It soon became apparent that we were now hearing the voice of Auma, speaking to us through Ariya’s possession trance. Siso stopped translating, the video camera lost its battery charge and we all sat transfixed to the end of Auma’s speech, when Ariya collapsed and seemed confused about what had happened. The speech, later translated from the audio by Siso, gave words of warning to the people as well as ordering them to tell the whole truth about the past and give these words to the guests for their good work. Her son Ojode later told us that ten days earlier Ariya called him to say, “some guests are coming

6 Steven Feierman, *In Search of a Nation: Histories of Authority and Dissidence in Tanzania*, edited by Gregory H. Maddox and James L. Gibling (Athens: Ohio University Press, 2005), p. 29.

7 Zedekia Oloo Siso, *Buturi, various interviews with Jan Bender Shetler* between 19 July and 3 August 2007.

under the God's shadow (kivuli cha Mungu) and they will bring good things to the land, not witchcraft." It is with this hope that we offer this collection of stories.

UTANGULIZI

Kweli nafahamu kwamba bado kuna mwanga zaidi unatakiwa ili watu hawa wanoishi kandokando ya Ziwa Victoria waeleweke vizuri. Uhusiano kiundugu kati yao bado unahitaji ufafanuzi zaidi, ambao naamini wenzangu wenye jitihada na ujuzi zaidi watazidi kuipanua kutokana na machache niliyoandika hasa wakati watu hawa walipoanza kusambaa baada ya kuzuiwa na ziwa. Makabila yote ambayo yametajwa katika kitabu hiki wametoka pamoja Sudan, kama ni Wabantu au Wajaluo. Mto Nile ulikuwa kama kiongozi wao hadi walipofika mwisho wake katika Ziwa Victoria mahali walipoanza kutawanyika. Wengine wakapitia ziwani wengine wakawa wanazunguka kando kando ya ziwa.

Huko Sudan baba yetu Podho alizaa watoto kama wafuatao: Ramogi, Noo, Kombe na Amara Oruba. Kombe na Ramogi wao walikuwa watoto wa mama mmoja. Ila walikuja kutengana tena kwa sababu Ramogi alianza kumnyanganya Kombe ng'ombe wake. Kombe akaona ahame, ndipo akaanza kufuata Mto Nile akaja mpaka sehemu ya Uganda kwa sasa. Kombe alizaa Girango, Kuria, Ragol, Gusi na Ragem. Hawa kwa

INTRODUCTION

Truly, I know that more light is needed to further understand the people living along the shores of Lake Victoria. The interrelationships of the extended families of these people need more explanation, which I believe my skillful and diligent colleagues will expand from the little information that I have written, especially about the period when these people started to scatter after being hindered by the lake. The ethnic groups mentioned in this book- the Bantu and Luo-speaking peoples- originated in Sudan. The Nile River served as their leader until they reached its end at Lake Victoria, where they began to divide. Some of them crossed the lake while others travelled around the lakeshore.

In Sudan our founding father Podho fathered the following children: Ramogi, Noo, Kombe and Amara Oruba. Kombe and Ramogi had the same mother. But they separated because Ramogi started to take Kombe's cattle. So Kombe decided to move away and he followed the Nile River until he reached what is now Uganda. Kombe gave birth to Girango, Kuria, Ragol, Gusi and Ragem. Some of the offspring of these children

sasa wengine wanazungumza Kibantu lakini wote wametoka babu mmoja. Na Ramogi alizaa Podho, Guara, Otiak, Oluk, Arua, Aluru, Omam, Amad, Mdama, Julu, Akwa, Akwach, Lango, Obor, Aigiera na Toro. Podho aliamia Mlima Genga, Ramogi, huko Kenya, na mtoto wake mdogo aliitwa Ramogi Ajuang. Ramogi alizaa Konya, Anda, Amolo, Omwaa, Ramogi. Anda alizaa Alego, Ragem, na Ragenya. Konya alizaa Olole, Sakwa, Moth, Owino, Mot, Mageta na Julu. Omwaa alizaa Noo, Chwanya na Omwaa. Amolo alizaa Owila, Omia, Lee, Marama, Wanga na Waturi. Watu wajue kwamba sisi sote wa sehemu hii ni ndugu na kugawanyika kwetu kuliletwa kipindi cha ukoloni. Turudi kwenye hali yetu ya undugu.

Kitabu hicho, *Shikilia Ngao Vizuri, Safari ni Ngumu*, naamini itawapa mwanga zaidi, hasa watu wengi wakaaji wa sehemu hizo. Kwanza kimefafanua undugu zaidi ambao umeanza kudidimia, hasa baadhi ya watu wakawa ni maadui kati yao wenyewe. Pia kitabu kimegusia zaidi jinsi mababu zetu walivyojitolea kupatia wajukuu mahali pa kuishi. Pia kitabu hiki kimeacha uamuzi juu yako kwa yafuatayo:

1. Je, una uchungu wa kuilinda kwa hali na mali nchi uliyopewa na babu zako?
2. Je, utakuwa tayari kuweka amani kwa jirani yako kwa manufaa ya watoto wako na wajukuu wako?
3. Je, ni maendeleo gani utapenda kufanya ili iwe kama kumbukumbu kwa watu wako?
4. Je, wewe utashughulika kiasi gani kuondoa uhasama ulioota mzizi tokea hapo awali enzi za babu, ili undugu ulete amani?

Bado kuna safari ndefu inakungojea ya maendeleo.

Z.O. Siso

speaking Kibantu languages but they all came to us from one grandfather. Ramogi gave birth to Podho, Guara, Otiak, Oluk, Arua, Aluru, Omam, Amad, Mdama, Julu, Akwa, Akwach, Lango, Obor, Aigiera and Toro. Podho moved to Genga Mountain, or Ramogi, there in Kenya, and his younger child was named Ramogi Ajuang. Ramogi gave birth to Konya, Anda, Amolo, Omwaa, and Ramogi. Anda gave birth to Alego, Ragem, and Ragenya. Konya gave birth to Olole, Sakwa, Moth, Owino, Mot, Mageta and Julu. Omwaa gave birth to Noo, Chwanya and Omwaa. Amolo gave birth to Owila, Omia, Lee, Marama, Wanga and Waturi. Let it be known that those of us from this area are brothers and we were divided as a result of the colonial administration. Let us return to this essential brotherhood.

This book, *Grasp the Shield Firmly, the Journey is Hard*, I believe will shed more light on those processes, particularly to many people that live in the area. First, the book describes the brotherly relationships between peoples who have now lost their connection and have even become enemies in some cases. Also, the book focuses more on how our grandfathers sacrificed to secure a place to live for their grandchildren. The book leaves you, the reader to make a decision on the following questions:

1. Are you ready to protect the land that you have been given by your grandfather, with all means available to you?
2. Are you ready to make peace with your neighbor for the benefit of your children and grandchildren?
3. What kind of development work will you do that will be remembered by your people?
4. How much energy and time will you put into resolving the hostility that has deep roots in this area (since the time of our grandfathers), so that these relationships can find peace?

Still, there is a long journey in front of you to bring about the development of your people.

Z.O. Siso

Kuhusu Mwandishi¹

Oloo Siso alikuwa mtoto wa kwanza wa kiume kuonekana na kuishi kati ya wazazi pande mbili, yaani upande wa wazazi wa mama na wazazi wa baba. Baada ya Ochieng Siso kumuoa Obiero Nyar Alila mnamo 1926 walipata watoto wa kike peke yao hadi alipozaliwa Oloo Siso Ochieng. Baada ya siku saba kupita ulitokea ugomvi mkubwa kati ya mama mzaa Obiero Nyar Alila na mama mzaa Ochieng Siso.

Kama ilivyo kawaida ya Waluo kwamba, mtoto hupewa jina linaloletwa na ndoto kati ya ukoo wa wazazi wa mtoto, na aliyeota ndoto hiyo, hutoa jina hilo na maelekezo aliyopewa wakati akiota. Jina hilo hupewa mtoto, na mtoto huvalishwa kitu kinachofanana na alichokuwa akivaa mwenye jina hilo. Siku hiyo mzazi wa upande wa mama aliota kwamba mtoto huyo wa binti yake apewe jina la baba mzaa babu yake, aitwaye Oloo Achola na avalishwe bangili kubwa ya meno ya tembo na kipande cha ngozi ya mnyama ngiri katika mkono wake. Meno ya Tembo ikionyesha uhodari na uimara aliokuwa nao Oloo Achola na ngozi ya Ngiri au kipande kidogo cha meno ya Ngiri ilionyesha ushujaa wa vita na ni alama ya mtu aliyeua adui vitani. Basi Maya Nyar Mawere alifunga safari usiku akisindikizwa na Bwana wake Alila Oloo ili wawahi kutoa jina hiyo hilo kabla ya upande wa wazazi wa kiume wa Ochieng Siso kumpa mtoto jina. Maana, usiku huo huo Ouma Nyar Kiriago, mama mzazi wa Ochieng naye aliota ndoto kwamba mtoto huyo apewe jina la Owuor, ambaye alikuwa mzazi wa Kiriago Owuor, mzazi wa Ouma.

Njiani Alila Oloo alirudi nyumbani, Maya, mke wake, aliendelea na safari hadi mnamo saa kumi na mbili alifika pale alipozaliwa mtoto. Lakini alingojea mlango wa mji huo ufunguliwe. Aliyefungua mlango wa mji alikuwa Ouma Nyar Kiriago, mama mzazi wa baba wa mtoto aliyezaliwa. Alishangaa kumuona mzazi mwenzake na alimkaribisha aingie ndani na baadaye alikwenda kumuamsha mama mzazi wa mtoto na akaja wakasalimiana naye akaenda nje kuchimba dawa ili aje amfungie mtoto mkononi kabla hajataja jina aliloelekezwa ndotoni. Lakini nyuma yake Maya Nyar Mawere aliomba mtoto aletwe. Alipoletwa alimtemea dawa aliyokuwa akitafuna mdomoni na akitaja jina akisema, “Oloo Achola, baba mkwe wangu, leo nimekutaja kama ulivyonielekeza ndotoni na mavazi yako namvalisha huyu mjukuu

¹ Habari za kuzaliwa kwa Oloo Siso na maisha yake zilitoka kwa Alila Bugo na Sophia Odera Bugo, Kadem, Kenya, 1965. Wote ni dada yake na mama Oloo, Wamama wadogo zake. Angalia picha. Pia Maya, mke wa Alila, Karungu, Kenya, 1968. Yeye ni bibi wa Oloo Siso, upande wa mama. Ochieng’ Siso, Buturi, 1972, baba wa Oloo Siso. Angalia picha.

About the Author¹

His father, Ochieng Siso married Obiero Nyar Alila in 1926, and afterward they had five girls, until the birth of Oloo Siso. Oloo was the first son to survive on both his mother's and father's side, and after seven days there was a big fight between the mother of Obiero Nyar Alalia and the mother of Ochieng Siso.

According to the customs of the Luo, the name of the baby is given when someone from one of the clans of its parents has a dream about it, and the person who has the dream gets to name the baby following special instructions that have been given in the dream. The name is given to the baby and the baby wears specific items that the person after whom it is named (its namesake) used to wear. The day that Oloo Siso was born a relative on his mother's side, called Maya Nyar Mawere, had a dream that the baby should be named after their great-grandfather, who was called Oloo Achola. The dream proclaimed that the baby should wear a bracelet made of elephant-tusk ivory along with a piece of warthog's hide on its arm. The elephant tusk represented Oloo Achola's courage and stability. The warthog's hide or small piece of warthog's tooth symbolizes bravery in war and is the sign of a person who killed an enemy in war. Thus, Maya Nyar Mawere began the journey at night escorted by her husband Alila Oloo, so that they might arrive early the next morning in order to name the baby before the relatives of the father's side got to name the baby.

At the same time, that very night, Ouma Nyar Kiriago, the mother of Ochieng, had a dream that the baby should be named Owuor, who was the parent of Kiriago Owuor, the parent of Ouma.

On the way Alila Oloo returned home and Maya, his wife, proceed with the journey where by she arrived around six o'clock at the home where the baby was born. However, she waited for the main door of the home to be opened. The person who opened the door of the home was Ouma Nyar Kiriago, the mother of the baby's father. Ouma was surprised to see her fellow parent, and she invited the guest to come inside the house. Then she went to wake up the mother of the baby and left them greeting each other. She went outside to dig the medicine so she could tie it on the baby's hand before she mentioned the name, as she was instructed in the dream. But back in the house Maya Nyar Mawere

¹ Information on Zedekia Oloo Siso's early life and birth from Alila Bugo and Sophia Odera Bugo, Kadem, Kenya, 1965. They are both sisters of Oloo Siso's mother, maternal aunts. Also Maya, the wife of Alila, Karungu, Kenya, 1968. She is Oloo Siso's maternal grandmother. Ochieng' Siso, Buturi, 1972, Siso's father.

wangu, naomba unisaidie na akue atusaidie.” Akamaliza kwa kumgusa Oloo mdogo.

Punde kidogo na Ouma Nyar Kiriago naye akafika na kumwambia Obiero aelekeze uso wa mtoto jua linakochomozea, na alipomtemea mtoto mate mdomoni na alipotema tena mkononi aliona mavazi aliyovalishwa mtoto na akauliza, “Hizi ni nini?” Pale Maya akamdakia akimwambia, “Wewe maliza kazi yako na usiulize ya wengine.” Ouma alipatwa na hasira na kuanza kufoka akisema, “Mumeanza kuleta uchawi ili mumue Owuor, baba wa baba yangu Kiriago.” “Safari hii hamtaweza hata Imbo tulikotoka nitafika kukomesha uchawi wenu.” “Najua upande wenu hamjapata mtoto wa kiume na sasa binti wenu amepata mtoto wa kiume mmeanza kuona uchungu.” “Wewe mrudi muambulie ng’ombe niliyowaolea.” Hapo ugomvi ukaanza ghafla na mama akaanza kupiga kelele kuomba waamuzi waje.

Ochieng aliogopa kuingilia ugomvi huo, maana ulikuwa wa wazazi wao. Waliofika kuamua walisema hakuna ubaya, majina pande zote yatumike. Na hata jina la tatu likajitokeza wakati Ochieng aliposema kwamba yeye pia aliota kwamba mtoto huyo aitwe Siso, baba yake. Uamuzi ulifikia kwamba; majina Oloo na Ouma, yote mawili, yanaanza na herufi “O,” herufi hiyo itaunganisha majina yote na Siso liwe ni jina la kumalizia. Nashukuru ombi lao hilo limefanya nimekuwa, ingawaje nimekuwa katika hali ngumu kutokana na umasikini upande wa ukoo wa baba yangu. Na baada ya mimi kuishi na kufikia umri wa miaka 11, ndipo pande zote tatu wajukuu wakaanza kuzaliwa wa kiume kama walivyokua wakidai kila upande wa ukoo.

Nashukuru Mungu kwa kuniweka kiungo kwa wazazi watatu wa:

1. Baba Mzaa Mama Oloo Achola
2. Baba Mzaa Baba Siso Aloo na
3. Upande wa Baba wa bibi mzaa Baba Owuor, Baba wa Kiriago.

Wazazi pande zote mbili walikuwa wakiniombea dua ili niishi, wakitumaini kwamba huenda ikafungulia milango kwa kupata watoto wa kiume. Wakati nikipatwa na maradhi ilikuwa inawapa hofu kubwa mno. Na pande zote mbili walikuwa wanaleta dawa kunitibu.

Wazazi walipata hofu kubwa sana siku moja wakati nilipokuwa nimeanza shule. Shule hiyo ilikuwa ni mbali, takribani maili tatu kutoka nyumbani kwetu. Nilikuwa nikienda shuleni na kurudi kila siku. Siku moja ya Ijumaa, mvua ilinyesha sana tukiwa shuleni na mito ilijaa sana, hata njia ya kurudi nyumbani ilizibwa na maji. Ilinishinda kurudi nyumbani kwetu ila nilifuatana na mwanafunzi rafiki yangu hadi kwao. Na kule kwao nilikaribishwa vizuri sana, na wakati wa usiku mvua ya

asked the baby to be brought to her. When the baby was brought out to her she spat the medicine on the baby she was chewing in her mouth, mentioning the name and saying, "Oloo Achola, my father-in-law, today I have said your name like you have instructed me in the dream; and your garments I put on this baby my grandson, I ask you to help us bring the baby up so that he in turn will help us." She finished by touching the young Oloo.

A little while later Ouma Nyar Kiriago came back and asked Obiero to hold the baby facing the sunrise. She spat the saliva on baby's mouth once and when she spat again she saw something tied on baby's hands and asked, "what are these?" Right there, Maya responded by telling her this, "you finish your work and do not ask about others." Ouma was enraged by the response and she began to yell saying, "You have begun to bring the witchcraft to kill Owuor, the father of my father Kiriago. This time you will not be able to succeed, I will even go as far as Imbo where we came from I will go to stop your witchcraft. I know your side, you have never had a baby boy and now that your daughter has got a baby boy you are becoming bitter." "You go back and salvage the cow that I have dreamt for you." Right then a fight suddenly broke out, and my mother started to scream for the help of people to come and intervene.

Ochieng was afraid to intervene in that fight because it involved their parents. The ones who came to stop the fight said nothing was wrong about using names from both sides of the family. Even the third name came out when Ochieng said that he had a dream that the baby was to be named Siso, after his father. The final decision reached was that names Oloo and Ouma both began with letter "O" thus they will combine both names and Siso will be the finishing.

I am grateful for their prayer that has enabled me to grow, even though I have been raised in a very difficult situation due to the poverty of my father's clan. After I grew at the age of 11 years old, all three sides began to have male grand children, just as they were hoping to claim from every side of the clan.

I thank God for making me, through my name, as the joint between three important relatives:

1. The father of my mother, Oloo Achola
2. The father of my father, Siso Aloo and
3. The side of the father of my grandmother who gave birth to my father, Owuor, the father of Kiriago.

The grandparents of both sides of my family used to pray for me to live, hoping that might open doors to get more male children. When I

masika ilizidi sana hadi kucha, mito yote ilizidi kujaa na kuzuia njia ya kuelekea shuleni na njia ya kwenda kwetu. Ilinibidi nikae kwao huyo rafiki yangu hadi siku ya Jumatano, saa za mchana, ambapo maji ya mto huo yalipungua na mtu kuweza kuvuka. Mimi na rafiki yangu tukaenda shuleni na ilitokea mshangao mkubwa sana kwa walimu kuniona. Niliona mwalimu Anyago akinikimbilia, akanishika kwa nguvu na kunibeba juu na kunikumbatia kisha akanikimbiza ofisini kwa walimu wenzake. Walianza kuniuliza maswali ya haraka haraka wakitaka kujua nilikuwa wapi. Nikaeleza shida ya kujaa kwa mito iliyosababisha nikaenda nyumbani kwa rafiki yangu, Walimu hao hawakunielezea yalitokea kule kwetu. Ila waalimu waliniambia hawakujua kwamba nilikwenda kwao huyo rafiki yangu, maana hata huyo rafiki yangu walikuwa wakifikiri ni mtoro shuleni, hawakuelewa kilichompata.

Mwalimu aliita mtoto moja mkubwa aliyekuwa tunaishi naye jirani ili anipeleke nyumbani haraka, maana habari ilienea kwamba nilikufa. Kumbe siku ya Jumamosi asubuhi wazazi walifika shuleni na kunitafuta, lakini walimu walisema wote tulitoka jioni baada ya mvua kunyesha na hawakuwa na habari nilipoelekea. Wazazi wangu walifuatilia njia ambayo napita kwenda nyumbani na walikuta sweta (nguo) ambayo nilikuwa nikivaa ikiwa iko kando ya mto kwenye kichaka. Nguo hiyo ilianguka wakati nilipokuwa nikitaka kujaribu kuvuka mto na nikashindwa na nikarudi kufuatana na rafiki yangu. Nguo hiyo iliwahakikishia wazazi wangu kwamba nilisombwa na maji. Waliporudi nyumbani walianza kilio na jamaa wakakusanyika siku hiyo kufuatilia kando ya mto hadi ziwani, na wala hawakufanikiwa kuupata mwili wangu. Ukoo wote wa wazazi upande wa Mama na wa Baba waliitwa na matanga na maombolezo makubwa yenye uchungu yalikuwa yakiendelea huku wakishikana uchawi.

Wakati nikipelekwa na kijana ambaye aliamuriwa na walimu, tulikutana na mzee mmoja jirani yetu na aliponiona alituaambia tusimame hapo hapo mpaka ajulishe kule nyumbani ili kwanza waombolezaji wanyamaze, ndipo tuende nyumbani. Ilitubidi tukae kwa muda wakati mzee akitoa maelezo jinsi alivyotuona na jinsi alivyoenezwa na yule kijana msindikizaji wangu. Kabla ya sisi kuitwa, mji ulinyamaza kimya na kondoo alitayarishwa kuchinjwa na mbuzi na dawa ilipondwa na kuwekwa kwenye chungu kidogo, pamoja na matawi ya majani mengine ndani yake (manyasi) na mengine ndani ya kipande cha kibuyu.

Alitumwa mtu mwingine kuja kutuita kwa ishara kwamba tunaitwa nyumbani. Yeye hakuzungumza na sisi baada ya kutoa ishara, alitutangulia kuelekea nyumbani na tulipokaribia langoni mzee Manono

got sick or fell ill they were very much frightened and both sides would bring medicines for treatment.

My parents were terrified one day when I began going to school. The school was far, about three miles from our home. I used to commute back and forth to school everyday. One day, on Friday, there was a heavy rain falling down while we were at the school and the rivers overflowed, even the path to go home was underwater. I was not able to go to my home; instead I went to the home of my friend, another student. At their home I was treated with great generosity. During the night, the rain kept pouring down and in the morning all rivers and paths to go home or to school were flooded. I had to stay at my friend's house until Wednesday noon when the river was safe to cross. My friend and I went to school and our entrance created a big surprise for the teachers to see us. One teacher, Anyangoje, ran towards me and held me tight and lifted me up, she hugged me and rushed me into the teachers' office where there were more teachers. They began asking me quick questions to know where I had been. I explained my problem of not being able to cross the overflowing river and that I went to my friend's home until that day. Those teachers did not tell me what had happened at my home. But they told me that they did not know that I went to my friend's home, as my friend missed the school for couple of days also, and they did not know what had happened to him.

The teacher called one big student whose home was a neighbor to mine and asked him to take me home quickly because the news had spread that I was dead. On Saturday morning my parents had had gone to school to look for me, but teachers told them that all children went home in the evening after the rain stopped, and they did not have any information of my whereabouts. My parents followed the path that I walk to go home and found my sweater that I had worn that day hanging on the bush by the riverbank. That sweater fell down when I tried to cross the river and failed to do so. I came out of water and followed my friend to his home. The sweater verified to my parents that I was swept away by water. My parents returned home to began grieving and relatives gathered that day searching for my body along the riverbank all the way to the lake, but they were not successful. Then all clan from the side of my mother and father set up the mourning and burial process, and people grieved bitterly, accusing each other of witchcraft.

While the young man that teachers had ordered to take me home and I were on our way and nearing my home, we met the elderly man that was a neighbor to my homestead. The elderly man told us to stop right

alikuja amejivisha majani ya miti kichwani akiwa na dawa kwenye chungu hicho kidogo, akawa anachotea yale matawi ya miti na kumwaga huku na huku akielekea kwangu. Aliponikaribia akiwa anafuatwa na wazazi wangu wote wawili nyuma yake, alisimama. Wazazi wangu nao wakasimama karibu yake. Alininyunyizia ile dawa katika mwili wangu na akaanza kusema:

“Yaye Nyamiembe dani nyar Imbo iduogo juok mame ochak Oloo Achola gi Owuor wuon Kirigo kare Nyamiembe iduogo juok alarani pachu. Yaye chieng’wuon ler itelo ne Siso Aloo iruakopacho. Wagoyone Nyasaye wuon polo gi piny erokamano kaka owinjo yuak kwere mane ochak nyathini. Waolo remo piny neun mondo uruak godo rawerani pachu.” Alisema: “Wewe Nyamiembe, bibi yetu, binti wa Imbo, umerudisha huyu aliyepewa majina ya Oloo Achola na Owuor, baba wa Kiriago, kumbe Nyamiembe umemrudisha nyumbani huyu aliyepewa majina kwa mashindano ya ukoo.”

Wakati huohuo alikuwa akielekeza mikono yake juu upande wa ziwani na akageuka akisema, “Ewe jua mwenye mwanga umemtanguliza Siso Aloo na ukamuingiza nyumbani, tunashukuru Mungu muumba mbingu na nchi asante sana kwa kusikia kilio na ombi la mababu ambao majina yao alipewa mtoto huyu. Sasa tunawamwagia damu ya mwana kondoo chini ili muibariki na kula pamoja naye.”

Wakati huo alikuwa akitazama juu akiwa ameinua mkono amebeba aina ya bakuli la udongo (tao) likiwa na damu ya kondoo na kipande cha nyama ndani yake na ndipo akaitelemsha chini na kutumbukiza kipande cha nyama kikiwa na mchanganyiko wa damu juu, upande jua linakotokea na akatupa kipande kuelekea ziwani na ndipo akawageukia wazazi wangu akawaomba wampe aina ya kinyesi (*wen*) cha kondoo kilichotolewa tumboni wakati alipochinjwa. Basi akachukua kidogo akanipaka na kushika mkono wangu, ndipo wazazi wangu nao wakashika hicho kinyesi (*wen*) wakaanza kunishika huku wakilengwa lengwa na machozi wakirudia maneno aliyokuwa akisema huyo mzee akiomba dua. Baadaye wote waliruhusiwa kuja kunisalimu kwa mkono bila kusema na mimi ila kutaja majina ya mababu niliyopewa na Nyamiembe, bibi yetu na kuangalia juu wakitaja jua na kumalizia kwa kusema, Mungu asante! Nilipelekwa ndani na kupewa chakula .

Tokea hapo nimekuwa nikishindwa kuelewa ushirikiano uliokuwepo kati ya babu zangu na jua pamoja na Mungu baba, hata nilipokuwa shuleni hadi nikaingia dini, nilishindwa kubatizwa nikiogopa kwamba huenda mababu zangu waliokufa ambao nilipewa majina yao, hawata kubali tena jina lingine na huenda nitakufa. Mimi nimebatizwa wakati mke wangu

there and wait until he went to my home to inform people and calm down people who were grieving, and then we could go to my home. We waited there for awhile as the elderly man described how he saw us and what the older student, my escort, had told him. Before we were about to be called, the home was in absolute silence and they prepared a sheep and a goat to be slaughtered. The medicine was pounded put into a small cooking pot together with the other kind of special leaves and grasses, and others were put inside of the piece of calabash.

Another person was sent to tell us to come home by using a sign. The person did not talk to us after communicating with us through the sign, and he led the way towards home. As we approached the main entrance, the elderly man named Manono came to us, he had wore some leaves of trees on his head and had a small pot of medicine in his hand. He dipped some branches of tree in the medicine and sprinkled this way and that way as he came toward my direction. My parents were following him behind, and when he got close to me, he stopped. My parents stood beside him and he sprinkled the medicine on me and started saying,

“Yaye Nyamiembe dani nyar Imbo iduogo juok mame ochak Oloo Achola gi Owuor wuon Kirigo kare Nyamiembe iduogo juok alarani pacho. Yaye chieng’ wuon ler itelo ne Siso Aloo iruakopacho. Wagoyone saye wuon polo gi piny erokamano kaka owinjo yuak kwere mane ochak nyathini. Waolo remo piny neun mondo uruak godo rawerani pacho.” They said, “you Nyamiembe, our grandmother, the daughter of Imbo, you have returned this one who was given the names of Oloo Achola and Owuor, the father of Kirigo, lo Nyamiembe have brought back home this who was given names in the competition of clans.”

At this time as he raised his hands and pointed towards the lake, he turned around saying, “to you the sun, that gives light, you have gone ahead of Siso Aloo and brought him back home again. We give thanks to the Creator of the heaven and earth for hearing our cry and prayers on behalf of the grandparents whose names were given to this child. Now we shed the blood of this sheep on the ground so that you will bless it and eat it together with us.”

During this time he was looking up at the heavens and raising his hands as he held up a ceramic pot filled with the blood of the sheep mixed with a bit of meat. As he lowered it to the ground he dropped a piece of meat mixed with blood toward the east and toward the lake, finally turning to my parents asking them to give him some stomach contents of the slaughtered sheep. He took a small bit of this and rubbed it on me, taking my hand. Then my parents also took some of this material

ambaye mambo ya dini yalimkolea na akakataa katakata kwamba siwezi kumuoa kama siwezi kufunga naye ndoa kanisani. Jambo hilo lilifanya nisome na kujua uhusiano wa babu zangu na Mungu, pamoja na jua. Pia kuandika Historia ya huyo Nyamiembe, bibi yetu, jinsi alivyotuleta katika nchi hii tunayomiliki kwa sasa.

and rubbed it on me too as they wept and spoke the same prayers for me as had just been delivered. After this everyone was allowed to come and greet me and shake my hand without saying anything except the names of my grandparents that had been given to me by Nyamiembe, our grandmother, as they looked up and asked blessings from the sun, saying thank you God. I was then taken inside and give food along with the people.

From this time on I have been struggling to understand the relationship that exists between by grandfathers and the sun, along with the God the father. Even when I was in school, until I became a member of the Church, I was afraid to be baptized because I thought that the grandparents whom I was named after, would not agree that I add yet another name and would not let me live. I was baptized when I got married. Religion was very important to my wife and she refused to marry me unless I went to church. So then I had to go back and try to figure out the relationship between my grandparents and God, and the sun. Part of this ongoing search in my life is to write the history of Nyamiembe, our grandmother, and how she led us to the land in which we are now living.

WASURWA

Wasurwa ndiyo waliotangulia kufika sehemu ya Shirati kuliko makabila mengine yanayokaa humo. Kwa mfano watu wa Ugu wao walikuja nyuma, wakitokea Kadem Aneko na watu wa Kakseru wao pia wamekuja nyuma ya wa Ugu. Ila Wakine wao walikuja mapema na wakakaa katika milima ya Bwiri wakati Wasurwa walikaa Shirati Sota. Jina hili la Shirati ni jina la mzee wa Wasurwa aliyeishi hapo Sota akitokea huko Gosi na kukaa kwa muda kwenye kisiwa cha Busingo kabla ya kuja Shirati Sota. Ukoo wa Wasurwa na Mhuru (watu wa Mihuru wa Kenya) ni watoto wa Mzee Mganga Bin Bwagana, na mama yao aliitwa Musurwa mke wa Bwagana. Na Ukoo wa Wasurwa peke yake ni: 1. Mkisibi, 2. Obembe, 3. Mnaria, 4. Msanwa, 5. Muhama, na 6. Mturi.

Wasurwa walitoka Uganda na kuhamia Nyankiancha, ambako ndugu zao watu wa Muhuru walikuwa wametangulia huko. Na kutoka hapo walihama wote na Wamihuru wakaja hadi Gosi, inayoeleweka kama Gwasi, nchi ya Wagasi huko Kenya. Na baadaye Wasurwa wakatangulia kwa mtumbwi wakaingia Mihuru, na pale wakaanza kuwinda kiboko,

SURWA

The Surwa were the first to come to Shirati before all the other ethnic groups who live there. For example, the people from Ugu arrived after them, coming from Kadem Aneko. The people of Kakseru came even after the Ugu, but the Kine had come here earlier and lived in the Bwiri hills when the Surwa were living in Shirati Sota. The name “Shirati” is the name of an old man from the Surwa who used to live there in Sota after he came from Gosi, and stayed for a while on Buggingo Island before he arrived. The clans of Surwa, from Mihuru in Kenya, were descended from the children of Mzee Mganga Bin Bwagana and his wife Musurwa. The clans of the Surwa are 1. Mkisibi, 2. Obembe, 3. Mnaria, 4. Msanwa, 5. Muhama and 6. Mturi.

The Surwa left Uganda and moved to Nyankiancha where their brothers, the people of Muhuru, had settled before them. From there they went together with the Muhuru people to Gosi which is also known as Gwasi, the land of the Gasi of Kenya. Later the Surwa used boats to move to what is known today as Mihuru where they

hawakuweza kuua hata mmoja. Lakini ndugu zao, Muhuru, walipofika nyuma na mtumbwi, siku hiyo hiyo wakawinda kiboko na wakauwa mmoja. Wasurwa walipoona hivyo wao wakaja hadi Sota na pale wakauwa kiboko na wakaamua kukaa pale. Na polepole wakaanza kuhamia sehemu wanapokaa kwa sasa. Utawala wa kwanza wa Wasurwa huko sehemu ya Sota walikuwa Kinyonyi Barisere, aliyefuatwa na Koroba Osunga, na Muhuru.¹

Wasurwa walisafiri kwa mitumbwi, wakifuatana pamoja na mitumbwi ya watu wa Mkisiri, ambao kwa sasa wanaitwa Kamsoro, ambao wako ndani ya Wasurwa hadi leo. Mitumbwi iliyobeba Wasurwa ilijulikana kama Mkisiri Obwa Mganga, kabla hawajaingia Sota, walifikia huko Mihuru, maana walikuwa wakifuatana. Na wakati huo baba ya Wasurwa, Mzee Shirati, ndiye alikuwa kiongozi na Mzee Nyahiacha alikuwa kiongozi wa Mihuru. Na inasemekana watu hao wawili walikuwa ndugu, na walipofika pale Mihuru waliachana, huyu Shirati alikuja hadi Sota, ambapo kwa sasa panajulikana kama Shirati Sota, kutokana na jina la huyo Mzee Shirati. Na huyo Nyakiacha, yeye alibaki na wenzake huko Mihuru. Mzee Shirati na watu wake walipofika Sota walikuta kabila la Warumbazi, ambao walikaa sehemu ya Sota pamoja na sehemu ya Wahacha wanayoishi hadi sasa. Hapo pote pia palikuwa sehemu ya hao Warumbazi, nao walionekana kama wa Kuria wa huko juu Tarime. Warumbazi wao walitoweka kabisa machoni pa Wasurwa hata na Wahacha. Warumbazi hao walitoweka baada ya Wahacha kuwafanyia mbinu bila kutumia silaha. Wasurwa wao hawakupigana na Warumbazi, ila walihama wenyewe. Na hakuna vita iliyopiganwa kati ya Wasurwa na makabila waliokuja nyuma kama, Wakakseru, na Wamsangia. Wao kwanza walikaa kwenye mji wa Mugono wa Wakine na ndipo akaja Shirati Sota kwa Wasurwa. Wasurwa wao walipigana vita na watu wa Ugu (Warieri) kati ya makabila yaliyokuwa jirani yake.

Hapo awali mtawala alikuwa ni mtu mwenye ujuzi wa kuleta mvua au mganga wa madawa ya kupigana vita, hao ndiyo waliweza kutambulika au kuwekwa kama watawala. Na upande wa Wakine alikuwepo Mzee Mugono, Mganga wa Mvua. Siku moja Msangia kabla hajahama kutoka kwa Wakine alimwendea akamwambia, “Je, mtanifanyaje na watu wangu kuhusu chumvi, maana chumvi inayotumika hapa, hutolewa huko Miramba, karibu na Sota na watu wangu wakienda kuifuata huenda watauwawa na Wasurwa.”

1 Mzee Mbugura na Rupia Kitabarwa, mtoto wa Kitabarwa, Kitabarwa wa Mwita, Mwita wa Serati, Serati wa Makongo, Makongo wa Sirari, Sirari wa Nyankuma, Nyankuma wa Kitumo, Kitumo wa Mganga, Mganga wa Bwagana, Bwagana wa Mtu, Mtu wa Mungu.

started hunting hippos and failed to kill even one. But their brother Muhuru came in a boat after them, and that same day they hunted and killed one hippo. When the Surwa saw this they came to Sota and killed a hippo and decided to stay there. Then little by little they moved into the area that they now occupy. The first leader of the Surwa in the area of Sota was Kinyonyi Basisere, followed by Koroba Osunga and Muhuru.¹

The Surwa travelled in boats together with the boats of the people of Mkisiri who are now known as Kamsoro and are part of the Surwa people even now. The boats that carried the Surwa were known as Mkisiri Obwa Mganga and before they entered Sota they reached Mihuru because they were following each other. At this time the father of the Surwa, Mzee Sirati, was the leader and Mzee Nyahiacha was the leader of the Mihuru people. It is said that they were brothers and when they reached Mihuru they separated. Sirati came to Sota, which is now known as Shirati Sota, named after this Mzee Sirati. Nyakiacha remained with his people in Mihuru. When Mzee Sirati and his people reached Sota they found the Rumbazi who used to stay in this section of Sota and also in what is now the Hacha section. All this land was the Rumbazi's country, who looked like the Kuria in Tarime. The Rumbazi have all disappeared from the eyes of the Surwa and even of the Hacha. The Rumbazi disappeared after the Hacha found a way to get rid of them without using any weapons. The Surwa did not fight wars with the Rumbazi, they left on their own. And there were no wars fought with the other ethnic groups who came after them like the people of Kakseru, people of Msangia. First they lived in the village of Mugono, of the Kine and later they moved to the Surwa country of Shirati Sota. Among the closest neighbouring ethnic groups the Surwa did fight with the Ugu (Rieri).

At this time the rulers were people who had power to bring rain or medicine men who had medicine to use in wars. These were the people who were recognized and made into leaders. Among the Kine there was a man named Mzee Mugono, a specialist in rain. One day Misangia went to see him, this was before they moved, and asked if he could do anything to help them because the salt which was used here came from Miramba near Sota and when his people went to fetch it they were be killed by the Surwa.

1 Mzee Mbugura and Rupia Kitabarwa, son of Kitabarwa, Kitabarwa son of Mwita, Mwita son of Serati, Serati son of Makongo, Makongo son of Sirari, Sirari son of Nyankuma, Nyankuma son of Kitumo, Kitumo son of Mganga, Mganga son of Bwagana, Bwagana son of Mtu, Mtu son of Mungu.

Lakini Mugono akamwambia Msangia kwamba, “Usiogope hawawezi kuuwawa na Wasurwa, nitawapa fimbo yangu muende nayo hadi kwa Mzee Nyabori, kiongozi wa Wasurwa na mumwelezee kwamba nimewatuma ili muwe mnafuata chumvi huko na wasiwape tabu.” Basi akawapa fimbo yake na baadhi ya Wakakseru wakapeleka fimbo kwa Mzee Nyabori na wakamwelezea ujumbe wa Mzee Mugono. Nyabori alipoona fimbo ya Mzee Mugono na maelezo alikubali na kusema, “Nendeni mumwambie atume watu hao kuja kufuata chumvi, na hawatasumbuliwa na Wasurwa.” Wakati wa zamani fimbo ndiyo ilitumwa kama barua na fimbo ya mzee muheshimiwa au ya mtawala ilijulikana kwa watu wote hasa kwa watawala kama yeye.

Basi watu wa Msangia wa Kakseru, wakawa wanafuata chumvi huko Miramba bila kuwa na woga wowote. Baada ya muda mrefu kupita Msangia alishika urafiki na mzee moja wa Wasurwa, aitwaye Mzee Mkoro, na mwisho Msangia akampa huyo Mkoro binti na akamuoa. Na baadaye Msangia akamwambia jinsi watu wake walivyochoka kwa kutoka mbali kufuata chumvi, na angependa asogee karibu na chumvi, basi hapo Mzee Mkoro akakubali akampa sehemu ya ardhi ili Msangia ahamie na watu wake. Nao wakahama kutoka sehemu ya Bwiri, wakaja Sota karibu na huyo Mzee Mkoro. Na tokea siku hiyo wakawa wanakuja mmoja mmoja hadi Wakakseru na wa Msangia wakajaa sehemu hiyo ya Sota, na ardhi ikawa shida pale. Wakati huo watu wa Kakseru hao pamoja na Wasurwa, walishirikiana kuwafukuza Wahacha na Wasweta hadi wakakimbilia ng'ambo ya Suba I na sehemu yao ikabaki wazi. Basi Wasurwa wakaona wahamie sehemu hiyo ya Wahacha na kuachia watu wa Kakseru sehemu hiyo ya Sota.

Kabla ya Wasurwa kuhama, watu weupe walikuwa wameshaingia Sota na walimuweka Msurwa mmoja, jina lake Kinyonyi, katika utawala. Huyo Mzee Kinyonyi aliteuwa wasaidizi wake kutoka koo mbali mbali kwa mfano: Ukoo wa Mang'indi alimuweka Kithorora, ukoo wa Kamkuru alimuweka Msangia, ukoo wa Ugu alimuweka Rubara, baba wa Masirori. Baada ya kifo cha Mtawala Kinyonyi, mtawala aliyewekwa tena kuwa mkuu wa wote aliitwa Goroba, na yeye ndiye aliyehamisha Wasurwa kutoka Sota kwenda walipo kwa sasa. Sehemu yote ya nchi ya Wahacha na Wasweta zamani ilijulikana kama Ukara, jina hili lilikuwa la nchi yenyewe, na hadi leo huitwa Ukara, ingawaje inaitwa na watu wachache sana.

Wazee wa Kisurwa waliopo kwa sasa waliozaliwa wakati Wadachi wanaingia, ni wachache sana, ila baadhi yao ni wazee sana. Mpaka sasa bado kuna ukoo wa Wasurwa waliohamia Suna Migori, Kenya. Koo hizo

But Mugono told Msangia, that they should not be afraid because the Surwa would not kill them. "I will give you my walking stick which you will take to Mzee Nyabori, the leader of Surwa, and tell him that I have sent you to get salt and that they should not give you any problem." So he gave them his walking stick and some Kakseru took it to Mzee Nyabori and told him the message from Mugono. And when Nyabori saw the walking stick, he told them to go and tell Mugono to send the people to get salt and they would not have any problems from the Surwa. Long ago, a walking stick was used like a letter, a stick belonging to an honourable old man or chief was recognized by all the people, especially other leaders.

So it was that the people of Misangia of the Kakseru were able to get salt from Miramba without any fear. After a long time Msangia became friends with an old man from the Surwa called Mzee Mkoro. Later Msangia gave Mkoro his daughter in marriage. Msangia then told him how his people were tired of coming so far to get the salt, and that he would like to move nearer to the salt. Mzee Mkoro agreed and gave him a piece of land to settle on with his people so they moved from Bwiri to Sota near Mzee Mkoro. From that time on a people came in little by little until the Kakseru people of Msangia filled the area of Sota and further land for settlement became scarce. As a result the people of Kakseru and Surwa united and chased the Hacha and the Sweta across to the other side of Suba I, leaving their land vacant. The Surwa then decided to move to the area left by the Hacha, leaving their land in Sota to the Kakseru.

Before the Surwa moved away the white men had already arrived in Sota and they made a Surwa man named Kinyonyi the ruler. This Mzee Kinyonyi chose his aides from among the different clans. From the Mang'indi clan he chose Kithorora, from the Kamkuru clan he chose Msangia, from the Ugu clan he chose Rubara, the father of Masirori. After the death of the ruler Kinyonyi, Goroba was made the head of all the people. He was the one that moved the Surwa from Sota to where they now live. Long ago the whole area of the Hacha and the Sweta country was known as Ukara. This name referred to the land itself and even at present it is known as Ukara, although only a few people use this name.

Some of the old men that were interviewed were born when the Germans first came. There were very few left and they were very old. Even now there are some Wasurwa clans who moved to Suna Migori in Kenya. These clans are Muso, who are now staying in Suna Nyasoko and

ni: 1. Muso, ambayo kwa sasa wanaishi Suna Nyasoko na wanajulikana kama Kamsuru; 2. Wasanua, nao pia wanakaa hapo hapo Nyasoko Suna, huko Kenya na bado wanajiita Wasanua. Na kwa sasa ni ukoo mkubwa, wao walihama wakati Wasurwa bado wako Shirati Sota, kabla hawajaja hapo walipo kwa sasa. Ila baadhi yao walirudi na kuungana na wenzao waliopo Tanganyika. Ukoo wa Wasurwa waliobaki nyuma ni Wanyore, wanaokaa Kadimo na Washirati pia wako huko Kenya.

Wasweta wa sehemu za Busweta Nyanganui wanaopakana wanaoishi na Wasurwa, wao walikuwa wakiitwa watu wa Nyanganui, maana huyo Nyanganui alikuwa mtawala wao. Basi watu wa sehemu hiyo wakawa wanaitwa watu wa Nyanganui. Huyo Mtawala Nyanganui aliwekwa na Wadachi, wakati huo Wasurwa walitawaliwa na Kinyonyi, kwa Wahacha waliweka Onduko na Kakseru walimuweka Dibogo, na sehemu ya Wakine walimuweka Mangwina. Neno Suba maana yake ni jina wanaloitwa wale wanaosema lugha iliyo tofauti na lugha ya Kijaluo na watu hao wanasikilizana kwa maneno machache machache. Lugha ya Wasuba ya hapo hawali na wa sasa bado ni ile ile haijawa na mabadiliko makubwa. Kabila la Wasimbiti na Wahacha ni ndugu na wao pia hawakupigana vita ..²

Utawala wa Sehemu ya Nchi katika Kipindi cha Ukoloni

Wasurwa walikuwa na utawala wao wa madawa kama vile dawa ya kuleta mvua, dawa ya kupigana na maadui n.k. Nao walikuwa Nyobori, Wambura, na Mkoro. Wakati wa utawala wao wa madawa Wasurwa bado walikuwa wanakaa Kirengo huko Shirati Sota. Na sehemu hiyo ikaitwa Kirengo kwa Nyabori. Na hapo Wasurwa walihama kwa sababu watu wa Kakseru wao walikataa kupiga makasia kwa mitumbwi kupeleka askari wa Kidachi huko Mwanza mara kwa mara, wao wakasema watabaki kuchunga na kujenga kwa zamu kwa Mdachi. Na ikawa Wasurwa ndiyo wanaowapeleka hao askari wa Wadachi. Kazi hii iliwauwa Wasurwa sana ikiongezeka na baridi ya ziwani mara kwa mara. Na Wasurwa wakaonelea wahame waje huko karibu na wawaache Wakakseru nao wafanye kazi hiyo. Wakati huo walikuwepo askari watatu wakali sana, na walikuwa wanapiga watu ili wapige makasia haraka. Majina ya hao askari walikuwa akina: Igongo, Baruti na Nyaruchoya, hawa ndiyo walioogopwa sana.

Mzungu alipoingia sehemu ya Shirati alikuja kwa mashuwa, na wenyeji walipomuona walimdharau wakisema, "Angalieni mtu huyu mweupe, ana kitu kama mwiko ameweka begani, twende tumshike

² Mzee Mbugura na Rupiarua Kitabarwa

are known as Kamsuru, and the clan of Sanua, who also live in Nyasoko Suna in Kenya and are now a big clan. They moved when the Surwa were still in Shirati Sota before coming to the place they now occupy. But some of them went back and joined their relatives in Tanganyika. The Surwa clans who were left behind are the Nyore who live in Kadimo and the Sirati who also live in Kenya.

The Sweta people who live in this area on the border with the Surwa, used to be called Nyanganui, because Nyanganui was their ruler. So in the place they lived they were known as the people of Nyanganui. This ruler, Nyanganui, was imposed by the Germans, at this time the Surwa were ruled by Kinyonyi, the Hacha by Onduko, the Kakseru by Dibogo and the Kine area by Mangwina. The name Suba refers to this group of people who use a language and customs different from the Wajaluo. The language of the Suba from a long time ago up to the present is the same has not been changed much. The relationship of the Simbiti and the Hacha is that of brothers. They did not fight against each other in war.²

The Leadership in this Part of the Country During Colonial Times

The Surwa leaders were medicine men. They had medicine to bring rain and medicine to fight enemies. These leaders were Nyobori Wambura and Mkoro. During the reign of the medicinemen the Surwa were still in Kirengo, in Shirati Sota. The area was called Kirengo, the home of Nyabori. From here the Surwa moved again because the Kakseru refused to provide oarsmen to take the German soldiers in their boats to Mwanza from time to time. They said they would stay behind to herd and build by turn for the Germans. So it was left to the Surwa to take the German soldiers in their boats. This work killed many Surwa, especially when it got cold on the lake. So the Surwa decided to move and leave the Kakseru to do this the work. At his time there were three soldiers who were very nasty. They used to whip the oarsmen so they would row faster. The names of these three feared soldiers were: Igongo, Barutu and Nyaruchoya.

When the first whiteman came to Shirati he came in a boat and when the local people saw him they made fun of him and said, "Look at this whiteman carrying something like a cooking stick on his shoulders, let's go and capture him and kill him." When the whiteman saw the big crowd of people coming toward him with weapons he got back into his boat and pushed off into the lake. But the people followed him and among

² Mzee Mbugura and Rupiarua Kitabarwa.

tumuuwe.” Basi naye alipoona umati wa watu wanamwendea na silaha, aliingia ndani ya mashua yake na kuanza kusogea ziwani, lakini wenyeji wakamfuata huko. Na alikuwepo shujaa moja, jina lake Kidew, basi wenzake wakamwaambia, “kimbia umchome na mkuki, usimtupie ila umchome wakati ukishikilia mkuki.” Na Kidew alikazana kwa mbio na kumkaribia huyo mzungu. Na Kidew alipotaka kumchoma kwa mkuki, yule Bwana akageuka mara moja amkapiga Kidew risasi, akafa palepale. Tena akapiga wale waliokazana nyuma ya Kidew. Hapo wengine wakaogopa na kuanza kurudi nyuma, basi huyo Bwana akatwika tanga lake akaondoka kwenda Karungu, huko Kenya. Jina la huyo Mzungu aliitwa Blandi. Na wakati akirudi kutoka Karungu alipitia Migori, Bunjari, Tarime na akaingia Busweta na akapambana vikali na Wasweta wa Mbogi na kuwauwa sana. Na alipofika Shirati alikuwa na kikundi kikubwa cha ng’ombe, na safari hii watu walimuogopa sana. Ikawa watu wanasemeshana wao kwa wao kuhusu mahali alipotoa ng’ombe hao wote na jinsi gani waishi naye kwa usalama.

Baada ya huyo Bwana kukaa kwa muda alianza kupanga utawala wake, na hapo akamweka Kinyonyi Barisere, Musurwa, kuwa Mtawala, maana aliambiwa kwamba wenye nchi hiyo ni Wasurwa, siyo Wajaluo wa Kakseru. Wakati huo ndiyo walianza kujenga Boma la Shirati, na mara nyingi Wasurwa walilazimishwa kupeleka askari wa huyo Mzungu kwa kupiga makasia hadi Mwanza na kuwarudisha. Na kazi hiyo iliwauwa Wasurwa wengi, waliokuwa wakienda safari hizo za kupiga makasia kwa mtumbwi. Na baada ya huyo Bwana Toronto (Blandi) alikuja Bwana Kirangi kushika utawala wa hapo na baadaye alikuwa Bwana Sendi na akafuatiwa na Bwana Kitanda na Bwana Rortbar, aliyegawa kazi ya kukwanyua katani. Na wakati huo ndiyo kazi ya kulipa kodi ilipoanza kwa kulipa rupia moja. Na watoto waliozaliwa wakati huo waliitwa Rupia.

Mdachi aliyeingia na kukaa kama mtawala wa kwanza kule Shirati Sota aliitwa Sirusi Nyarubango, alikuwa District Commissioner na baadaye alikuja Bwana Bea na Bwana Kitanda. Baada ya kutawala kwa muda mrefu, Wazungu hao wa Kidachi, walianza vita kati yao na Waingereza na mwisho Wadachi walikimbia na hao Waingereza wakatawala. Na kati ya watawala wa Kiingereza walioingia hapa Shirati mwanzoni, mmoja wao aliitwa Bwana Ochali, na wengi waliozaliwa wakati alipoingia na kutawala waliitwa Ochali. Mdachi aliyebaki na kuishi hapa wakati wa utawala wa Kiingereza, ni Bwana Rortbar, ambaye alikuwa akifanya biashara ya katani.

Katika Wilaya ya Tarime, watawala walikuwa wanaungana katika mabaraza 1949 na wao ndiyo waliokuwa wakitoa hukumu kwa kufuata

them was a brave youth named Kidew. The youth challenged Kidew to spear the whiteman not by throwing it but by holding onto the spear and shield and stabbing. So Kidew ran out to spear the whiteman but when he came near the whiteman and was about to spear him the whiteman turned around and shot him and as he fell the whiteman shot the others who ran behind him. The others were afraid and turned around to run away. The whiteman also turned back and returned to Karungu in Kenya. This whiteman was called Blandi and when he came back from Karungu he passed through Migori, Bunjari, Tarime and entered Busweta and fought fiercely with the Sweta of Mbogi and killed many of them. By the time he reached Shirati he had a large herd of cattle and the people were afraid of him. The people talked among themselves wondering where he had gotten the cattle and how they could live with him in peace.

After this whiteman lived for a time there he began to plan how to rule these people. He made Kinyonyi Barisere, a Surwa man, the leader because he was told that this land belonged to the Surwa and not to the Luos from Kakseru. At this time they began to build the Boma (fort) of Shirati and many times the Surwa were forced to take the German army to Mwanza by rowing their boat there and back. This work killed many Surwa who went on these trips as oarsmen. After this Bwana Toronto and Bwana Kirangi came to rule, followed by Bwana Sendi, and later by Bwana Kitanda and Bwana Rortbar, who was given the job of collecting sisal. This is also the time when they began to collect taxes. Tax collection started with a tax of one "rupia" and the children born during this time were called "Rupia."

After a long period of rule by the whiteman, that of the Germans, a war began between them and the English. Finally the Germans ran away and the British ruled. Among the first British leaders to come to Shirati to rule one was called Bwana Ochali and many children who were born at the time were named Ochali. One German stayed behind and lived here during the time of British rule and that was Bwana Rortbar who kept his business in sisal.

In the District of Tarime the leaders were joined together in 1949 barazas or courts and these were where they passed sentences following appearances in the baraza every month. At that time there were no courts like at the present. The lower area of the District of Tarime was divided into two sections: 1. Girango: Kiseru and Luo Imbo were joined in one baraza which used to meet in Kakionge, known today as Randa. 2. People from Suba I and Suba II used to meet at a baraza in Kinesi. This structure was changed at the time of the British who united the

zamu kila mwezi kwa baraza. Wakati huo haikuwepo mahakama kama siku hizi, kwa mfano Nyanda za chini ya Wilaya ya Tarime iligawa sehemu mbili: 1. Girango, Kiseru na Luo Imbo wote walikuwa katika baraza moja lililokuwa likikutana Kakionge kwa sasa panaitwa Randa, na, 2. watu wa Suba I, na Suba II, wote walikuwa wakikutana katika baraza la Kinesi. Na mtindo huu ulibadilika wakati Waingereza walipounganisha utawala wa nchi ndogo ndogo, akawa anatawala mtu moja. Hapo wakaweka watawala wanane yaani kutawala: 1. Girando, 2. Luo Imbo, 3. Suba, 4. Inchage, 5. Inchugu, 6. Ingle, 7. Inano, na 8. Kiseru.³

3 Rupiarua Kitabarua.

leadership of the small areas under one leader. They set up eight leaders for the areas of 1. Girango, 2. Luo Imbo, 3. Suba, 4. Inchage, 5. Inchugu, 6. Ingwe, 7. Inano, 8. Kiseru.³

³ Rupiarua Kitabarwa.

WAIRIENYI (WASIMBITI)

Irienyi, aliyetoka Gosi (Gwasi wanakokaa Wagasi), walikuja wakakaa sehemu inayoitwa Kahenge na wakasogea mpaka Surubu na kusukumwa na mambo ya vita, wakasogea hadi sehemu wanazokaa kwa sasa. Baada ya Wairienyi kusukumwa na makabila mengine walisogezwa hadi milima ya Nyaihara. Baadaye walienea katika sehemu nyingi kama vile sehemu ya Konene, Nyamuhumba na sehemu ya Ruhu. Watu wa Irienyi wao hawana ukoo na Wasimbiti, ila Simbiti alioa binti wa Irienyi. Huyu binti jina lake ni Nyaikunya, binti wa Irienyi, aliyeolewa na Simbiti mwenyewe, hapo ndipo undugu wao ukatokea. Na baada ya kuoa alihama kutoka kwao na akaacha ndugu yake Muhacha, akaja akaishi na wakwe zake wa Irienyi. Baada ya kukaa kwa siku nyingi wakawa amekuwa kama mtu na ndugu yake Mlango wa Simbiti sasa ni: 1. Wanchogere, 2. Wanyambwe, na, 3. Waihare. Na Ukoo wa Wairienyi ni: 1. Wabarimba, 2. Wakibarobi, 3. Wakihenge, 4. Wabamocha, na 5. Wabagumbwe. Wabamocha wamejigawa kwa sasa katika sehemu mbili: Wabamocha wanaojiita Abamairi na mlango ya pili Wakenge, ambao ni sehemu Wairienyi wote.

IRIENYI (SIMBITI)

The Irienyi who left Gosi (Gwasi, where the Gasi people live) came to live in the place called Kahenge. They then moved to Surubu but due to war moved on to the area which they now occupy. The Irienyi were then forced to move by other ethnic groups to the hills of Nyaihara where they spread to other areas like Konene, Nyamuhumba and this place here in Ruhu. The Irienyi do not have kinship ties with the Simbiti, except that a Simbiti man married the daughter of an Irienyi. After the marriage he left his brother Muhacha and moved to live with his Irienyi in-laws. After living with them for a long time they became like brothers. The branches of Simbiti are now 1. Chogere, 2. Nyambwe, and 3. Ihare. And the branches of Irienyi are 1. Barimba, 2. Kibarobi, 3. Kihenge, 4. Bamocha and 5. Bagumbwe. The Bamocha have now divided into two parts: The Bamocha who call themselves the Mairi and the clan of the Kenge who are part of all Irienyi.

Irienyi ndiye aliyetangulia makabila yote wanaoishi katika nchi ya Wairienyi kwa sasa. Na alipofika sehemu hii alikuwa akiishi kwenye mapango. Na pango lake bado lipo katika mlima wa Irienyi unaopakana na mlima wa Kiabunyunyi. Sehemu iliyokuwa na wenyeji wa kwanza ni sehemu ambayo kwa sasa inakaliwa na Wasweta na Wahacha. Sehemu hizo zamani wenyeji walikuwa ni Warumbazi, ambao inakisiwa kwamba wamemezwa na makabila mengine. Pia wenyeji wa sehemu hizo wengine walikuwa Wakiroba. Kuna kabila jingine lililokuja nyuma ya Irienyi, nao waliitwa Waabasi, na walikaa katika sehemu za Ruhu pamoja na sehemu ya Kuruya. Hasa sehemu hii ya Kuruya walikuja baada ya kufukuzwa na Wahacha na Wasimbiti kutoka huko Ruhu. Kuna watu waliokuja kutoka Muhuru, huko Kenya, wakiitwa Warimba. Watu hawa walikuja na kuingia kwa ukoo wa Kisegere na baadaye wakameza ukoo huo wa Kisegere na wakaugauza wakawa wote wa Kisegere, siku hizi wanajiita Warimba. Lakini ukoo wa Kihenge, wao bado wamesimama imara na bado wanatambulikana kama Wakihenge.

Watoto wawili wa Irienyi, yaani Kihenge na Kisegere, bado wanakumbukwa wakati ikitokea mgogoro, hasa wakati mtu amefanya kosa linalotaka kuleta kutengana, wazee wakiamua kumlaani, inabidi hizo koo mbili ndizo zimlaani, yaani ukoo wa Kisegere na Kihenge. Na kama kuna tambiko la nchi, basi ukoo wa Kisegere na Kihenge ndiyo wanaotambikia nchi. Wala jina la Wabarimba sasa halitajwi, na wala ukoo wa kiasili wa Wabarimba hauruhusiwi kutambika hata akitaja jina la Wakisegere.

Pia kuna Mahiri, yeye aliingia katika sehemu hii ya Wairienyi, wakati ule ule Irienyi alipoingia katika sehemu hii. Na huyo Mahiri, asili yake inasemekana ni Mtatiro, na aliingia hapa kwa sababu alikuwa rafiki wa Kihenge, mtoto wa Irienyi. Lakini wengine walikuwa wakisema hawakuwa marafiki, ila walifuatana karibu wakati wa kuingia katika sehemu hii ya Irienyi kwa sasa. Huyu Mahiri alikaa na ukoo wake ukaanza kupanuka. Na hapo hapo akawakaribisha watu waliotoka huko Mwanza, sehemu palipo na kiwanja kikubwa cha ndege kwa sasa. Nao walipofika kwa huyo Mahiri walijulikana kama Wamwanza. Na neno hili “Wabamwanza” lilikuwa likitamkwa “Wabomocha” kufutana na matamshi ya kabila la Wairienyi na Wamahiri. Nao hawa Wabamwanza walianza kujulikana kuliko hata huyo mwenyeji wao Wahiri, na wakameza ukoo huo Wamahiri wakawa wote sasa wanajiita Wabomocha. Lakini hao Wabamwanza kabla hawajaja sehemu hii ya Wairienyi, kwanza walikaa huko Zanaki na hadi sasa asili yao wengine bado wapo katika kijiji cha Kianyari na kule wanajulikana kama Mwanamwanza.

The Irienyi were the first ethnic group to live in the present territory of Irienyi. When Irienyi arrived there he lived in a cave which still exists in the Irienyi hill, next to the Kiabunyunyi hill. The only place that was occupied by the first inhabitants of this land were the places now settled by the Sweta and the Hacha. The Rumbazi were the very first inhabitants of this area and it is said that they have now left the world completely or have been swallowed up by other ethnic groups. Other inhabitants of this area were the Kiroba. Other ethnic groups that moved in after the Irienyi were the Abasi who lived in Ruhu and Kuruya. They moved to Kuruya after the Simbiti and the Hacha pushed them out of Ruhu. There were other people from Muhuru in Kenya who were called the Rimba. These people came by another route to live with the family of Kisegere but later swallowed this lineage, changing it so that today they call themselves the Barimba. But the Kihenge clan still stands true in remembering their past and are known as the people of Kihenge.

The two sons of Irienyi, Kihenge and Kisegere, are still remembered today whenever there is a dispute, especially when a man does wrong and there is the possibility of divisions arising. If the elders decide to curse the man, it is necessary for both of the two clans to curse him. Or if there is an offering to the land, then the clans of Kisegere and Kihenge are the ones who make the offering to the land. The name of Barimba is not called now, nor is the ancestral clan of Barimba permitted to make an offering, even if they call on the name of Kisegere.

Another man by the name of Mahiri also moved into the territory of Irienyi at the same time that the Irienyi were moving into this place. It is said that Mahiri was a Taturu and that he moved into this area because he was a friend of Kihenge, the son of Irienyi. But others say that they were not friends only that they moved to the same area at the same time. This Mahiri lived here and his clan began to expand, welcoming people from Mwanza, in the area which is now the airport. These people were referred to as Mwanza or Bamwanza, which were also called Bamocha by the Irienyi and the people of Mahiri. The Mwanza became better known in the area than their hosts the Hiri and they eventually swallowed the Mahiri clan and are now referred to as the Bamocha. But before the Bamwanza moved to Irienyi they first lived in Zanaki and up to the present day some of their ancestral origins are still based in the village of Kianyari, where they are known as Mwanamwanza. Up to the present day when the daughters of the Bamocha clan swear

Hadi leo hii mabinti wa ukoo wa Wabamocha, wanapoapa juu ya kitu au wanapojitapa, hutaja mlima waliotokea huko Kianyari (“mimi ni binti wa Kianyari”). Mpaka sasa inashangaza.

Irienyi anajulikana kwamba alikuwa mtoto wa Kihenge. Na pia Irienyi huyo huyo alizaa mtoto pia, akaitwa Kihenge wa Irienyi. Jambo hilo ndilo linalotuhakikishia kwamba Irienyi mwenyewe huenda alikuwa mtoto wa Kihenge na ndiyo maana akazaa mtoto na akamuita kwa jina la Baba yake. Asili ya Irienyi inatatanisha kidogo, maana kuna wanaosema kwamba alikuja kutoka milima ya Gwasi, huko Kenya. Na wengine wanasema alitokea huko visiwa vya Rusinga huko Kenya. Na sasa inaeleweka kwamba alitoka huko Suna Migori, Kenya, maana hata kuna baadhi ya Wairienyi wako huko Suna Kenya. Hata hapo awali palikuwa na sehemu huko panapoitwa Irienyi Suna. Na kuna uhusiano sasa kati ya Wakaksingri, wanaokaa Suna na Wairienyi, ndiyo maana wanahesabiwa kwamba huenda walikuwa ni ndugu.¹

Jinsi wahamiaji walivyogeuza ukoo wa wenyeji wao, ikawa wahamiaji majina yao ndiyo yanayotambulika, hasa kama vile majina ya Wabarimba na Wabamwancha (Wabamocha). Wasimbiti ni wahamiaji katika sehemu hii ya Wairienyi. Simbiti mwenyewe alitokea huko sehemu za Ruhu, au Buhacha kwa sasa. Wao kwanza waliingia huko Ruhu kwa njia ya maji wakitumia mtumbwi. Simbiti na Ihacha walikuwa watoto wa mtu moja na Ihacha ndiye aliyekuwa mkubwa wa Simbiti. Siku moja Simbiti alimchoma nyati (mbogo) kwa mkuki na mshale na mnyama huyo alianza kukimbia na damu ikimtoka sana. Na huyo Simbiti akaanza kumfuatilia huyo mnyama akifuata damu na nyayo. Na alikuja akifuatilia mpaka karibu na sehemu alipokuwa anaishi Mzee Irienyi na watu wake. Na pale ndipo mnyama alipoanguka chini kwa kuishiwa damu. Na Simbiti akampata pale akamuua na kuanza kumchuna. Na mtoto wa Irienyi alipokuwa akipita pale alimkuta Simbiti na nyama anaanika. Na pale walianza kuzungumuza na mtoto wa Irienyi akamkaribisha kwao na akamsaidia kubeba nyama yake. Basi alianika nyama pale kwa Irienyi, hadi ikakauka kabisa, na akaibeba na akaenda hadi kwao huko Buhacha kwa sasa. Na pale akaanza kuwaelezea jamaa zake jinsi alivyokutana na watu wa Irienyi. Na akasema yeye anahamia pale kwa sababu aliona ardhi ni pana na wanyama ni wengi sana. Ndugu yake Ihacha alikataa akasema kwamba yeye hawezi kuhama mbali na ziwa, yeye ameshazoea kuvua samaki. Basi huyo Simbiti yeye akahama na watu wake hadi karibu na kwa Mzee Irienyi. Na hapo alipokaa alianza na kufuga ng’ombe akawa tajiri kuliko ndugu yake Ihacha. Wazazi wa

1 Chief Johannes Magongwe

an oath or are displaying themselves they name the hill of their original home which they left, Kianyari (“I am the daughter of Kinyari”). That this has survived to today is amazing.

It is known that Irienyi was the son of Kihenge and also gave birth to a son called Kihenge, son of Irienyi. This fact proves that Irienyi was the son of Kihenge and that is why he named his son after his own father. In fact, The origins of Irienyi are not totally clear. Some people think he came from Gwasi hills in Kenya, while others maintain he came from Rusinga Islands, also in Kenya. But it seems clear that he came from Suna Migori, in Kenya. There are still some Irienyi in Suna Kenya and there is also a place known as Irienyi Suna. There is a relationship between the Kaksingri, who live in Suna and the Irienyi. They are counted as having been brothers in the past.¹

This is how the ones who moved in assimilated the clans of their hosts. The name of the immigrant clan came to be used if it became better known. Especially the groups with the names of the Barimba and Bamwancha (Bamocha) Simbiti were immigrants to Irienyi. Simbiti himself came from the area of Ruhu or Buhasha. They first came to Ruhu by water using boats. Simbiti and Ihacha were the sons of one man and Ihacha was the elder of the two. One day Simbiti hit a buffalo with a spear and an arrow, the animal started running away with the blood dripping profusely. Simbiti started following the animal by tracking the blood and footprints. He followed it near the place where Irienyi and his people lived. This is where the animal fell down dead due to lack of blood and this is where he found it and decided to skin it. One of the sons of Irienyi passed by and found Simbiti drying the meat from the animal. They started talking and the son of Irienyi invited him to his village and helped him to carry the meat. He then dried the meat in Irienyi until it had dried completely and then he carried it back to his home in Buhacha. He then told his people how he was treated by the people of Irienyi and that he had decided to move there since he had noticed that there was a lot of land and there were many animals. His brother Ihacha refused to migrate from the lake where he got his fish. Therefore Simbiti moved with his people to live near mzee Irienyi and he started keeping cattle and became wealthier than his brother Ihacha. The parents of Simbiti and Ihacha were called Baba Itasiora and his wife was called Nyabananta.

Today there are very few left of the original clans of the Simbiti, for example the few remaining Kenye, the clan of Maswe, the father of

1 Chief Johannes Magongwe.

Simbiti na Ihacha walikuwa wakiitwa: Mzee Itasiora, na mke wake aliitwa Nyabananta.

Makabila au ukoo wa asili ya Wairienyi ni wachache sana hadi leo hii, kama vile Wakenge, ukoo wa Maswe, baba yao wakina Mara na Nyamhanga, aliyekuwa Chifu, wao wako wachache sana. Pia na Wabamocha Abamairi wa asili pia ni wachache. Watu ambao wanaonekana kwa wingi sana ni wale waliokuja na kujiunga na Wairienyi, kwa mfano Wabarimba na wengine kama vile Wangumburi. Inaeleweka hapo zamani walikaa Bwiri, sehemu ya Shirati. Wabarimba wao walitoka huko Suna Kenya, sehemu ya Migori. Wao kidogo walitaka kuleta utengano wakati wa uongozi wa Nyabanata. Wao walikaa wakataka wajitawale, na hata wakajiita Abarimba Abasuba. Waligoma hivyo kwa sababu wao ni wajukuu wa Wairienyi, mama yao alihamia kwao kwa hiyo hawawezi kutawaliwa na wajomba zao. Mashtaka yao yalifika mbele ya baraza, walieleza kwamba wao sasa waruhusiwe wawe na mji wao wajitawale, maana ni wajukuu waliotoka Kenya huko alipoolewa mama yao, kwa hiyo wao ni ukoo wa mbali na ni lazima wawe na utawala wao sio wa wajomba.

Pia kuna watu walioingia mmoja mmoja ambao hawakuwa na ukoo wowote, nao wamekuja na kuingia kwa marafiki zao na kukaa na sasa wamemezwa na ukoo waliouangukia. Ni sawa kama kuna baadhi ya watu wa Kagwa, wakina Samson Opiyo, wao asili yao ni Wasimbiti, ukoo wa Kawambaya, ambao wao pia walitokea sehemu ya Kenya. Na Wamocha wengine walibakia Kenya wakati wenzao wanatelemka hata wakina Mwita Mruya, aliyekuwa tajiri sana wa ng'ombe, naye alibaki huko mpakani Turugeti. Hata alipokuwa akija kuwatembelea Wabamocha wa hapa alifanya urafiki mkubwa sana, hasa na Mzee Chacha Ogwengwa, na alioa binti yake. Lakini Chacha alipofariki binti wa huyo Mwita Murunya alitorokea huko kwao hadi leo. Wamocha wengi utawakuta huko Ukuriani na wala hawataki kuja kujiunga na wenzao.

Vita ya Wairienyi na makabila mengine ilitokea baada ya Wairienyi kuishi hapo kwa muda mrefu na ndipo wakapambana na wenyeji wa asili ya Warumbazi. Na Wakiroba wao walifukuzwa na Wairienyi hata Wakiroba wakavuka Mto Mara, wakaenda ng'ambo huko Musoma. Pia vita ilitokea kati ya Wairienyi na Wakiroba ambao walikuwa wenyeji wa asili ya sehemu ya Ruhu. Sehemu yote ya Ruhu ilikuwa nchi ya Wakabwa, wanaokaa ng'ambo ya Mto Mara kwa sasa. Mpaka sasa visiwa katika sehemu ya Ruhu vina majina ya kiasilia ya Wakabwa, kwa mfano kisiwa cha Bugambwa na sehemu inayokaliwa na Wasweta ilikuwa yao.²

2 Chief Johannes Magongwe.

Marwa and Nyamhanga, who was their chief. Even the original Bamocha Bamairi are very few. The people that appear to be the most numerous are those that came and joined the Kenye and the Bamocha later, for example the Barimba and others like the Ngumbiri. It is understood that long ago they lived in Bwiri, in the area of Shirati. The Barimba came from Suna Kenya, in the Migori area. They nearly brought division during the leadership of Nyabanata. They refused to be ruled and wanted to rule themselves, they even called themselves Barimba Basuba. They argued their case by saying that they were grandchildren of the Irienyi and their mother had moved home. They therefore could not be ruled by their maternal uncles. Their case came in front of the chiefs' court where they demanded permission to rule themselves because they are the grandchildren who came from Kenya where their mother was married. Therefore they are of a different clan and they must have their own rule and not be under their maternal uncles.

There were also other people who moved to this area, not as a clan but individually. They came to join their friends and were swallowed up by the clan with which they settled. These are people like some of the Kagwa such as Samson Apiyo, whose origins are Simbiti, of the Kawambaya clan, who also came from Kenya. Others of the Mocha remained in Kenya when their colleagues were coming down, even people like Mwita Mruya, who was a very wealthy cattle owner, also remained there on the border at Turugeti. He would come to visit the Mocha of this place and made friends with them. Even Mzee Chacha Ogwengwa married his daughter but when Chacha died Mwita Murunya's daughter disappeared and left and has not returned to her marital home to this day. You will find many Mocha people over there in Ukuriani who do not want to join their relatives.

The wars between the Irienyi and other ethnic groups started after the Irienyi had lived there for a long time. They fought with the original people, the Rumbazi. The Kiroba were expelled by the Irienyi and the Kiroba crossed the Mara River to settle in Musoma. There was also a war between the Irienyi and the Kiroba, who were the original inhabitants of the area of Ruhu. The whole area of Ruhu was inhabited by the Kabwa, who now live across the Mara River. To the present day the islands in the area of Ruhu have the original Kabwa names. For example Bugambwa Island and the area inhabited by the Sweta was once theirs.²

2 Chief Johannes Magongwe.

Vita vya Wabamocha

Wabamairi waliuleta ukoo wa Wabamocha katika sehemu hii ya Wairienyi. Wabamocha wao walitokea sehemu ya Wazanaki Iloi. Waliibiwa ng'ombe na Wamasai, waliokuwa wakikaa Turugeti mpakani mwa Kenya na Tanganyika, sehemu ya juu inayoelekea Mangucha ukipitia Nyamwaga. Sasa Wabamocha waliamua kufuatilia ng'ombe wao walioibiwa na walipokosa ng'ombe waliona aibu kurudi mikono mitupu. Kwa hiyo waliamua kujenga karibu na Wamasai, ili waweze kusoma tabia yao ili wajue jinsi ya kupambana nao kwa vita pia na kuwaibia ng'ombe.

Iliwachukuwa muda hata wengi wao wakaoa huko Nyabasi, kama vile Baba wa Chacha, baba wa Thomas Genga, alioa huko Nyabasi. Basi siku moja baada ya mazoea na Wamasai na kujifunza tabia yao ya kivita, Wabamocha waliiba kikundi cha ng'ombe huko Umasaini wakaja nao hadi sehemu ya Bukira na wakakaa hapo. Na mganga wao mkuu (Nabii) akawaambia Wabamocha, "Musiporudi kwenu mtakwisha," kwa sababu walikuwa wachache sana kutokana na kupigana vita. Kwa hiyo waliamua kusogea hadi Busweta, karibu na Tarime. Na walipokuwa pale walianza kupata upinzani mkali na walipigana na Wasweta.

Siku moja Nabii wao akapenya hadi Kamot, karibu na mlima Roria, na akapata Wajaluo wa Kamot. Na akawaambia, "Hapa munaishi kwa taabu sana, njooni niwapeleke huko Busweta sehemu ile ni ya rutuba sana, wenyeji wana chakula kingi sana na wanao ng'ombe wengi kweli na kwa sasa watu wao wamepatwa na ugonjwa wa ndui, karibu wote ni wagonjwa mtawashinda vita na kuwafukuza, mkae pale na kuchukuwa mali yao." Kwa sababu wakati huo Wakamoti walikuwa na njaa waliamua kwenda huko kwa Wasweta. Walihama wote na mali yao, kwenda kuteka kule na kuishi. Basi kwa kuwa nia ya Nabii ilikuwa ni kuchonganisha Wasweta na kabila lingine ili Wasweta wapungue kwa kuuwawa, pia ili Wabomocha wapate njia ya kupenya na ng'ombe zao kutoka Umasaini waje kujiunga na wenzao wa Abamairi. Wakati Wakamot wanakuja huyo Nabii aliwaambia, "Mimi nitakwenda kupeleleza na nikirudi, nikipiga mayowe kusema uuuuwi!! uuuuuii!! hapo nyie msogee mbele na kupambana nao." Basi akawaacha na akawaendea Wasweta akawaambia, "Nimeona watu wanakuja kuwamaliza na wamejificha mahali fulani nyie mwende mukawazunguke pale muwauwe, ila mukiwa tayari mimi nitafuatana nanyi na nikikaribia pale nitatangulia kuwaona kama bado wapo na nikiwaona nitakimbia kirudi nikipiga mayowe uuuuuii!! uuuuuii!! nikikimbia kuwaelekea na nyie muache nipite na ndipo mpambane nao." Basi pande zote mbili walishikilia mashauri ya

The Bamocha War

It was the Bamairi who brought the Bamocha to this area of the Simbiti (Irienyi). The Bamocha came from Zanaki where their cattle were stolen by the Maasai who were living in Turugeti, on the border of Kenya and Tanganyika, on the upper part toward Mangucha, past Nyamwaga. The Bamocha decided to follow the stolen cattle but when they failed to recover the cattle, they were ashamed to go back empty handed and therefore they decided to build near the Maasai in order to learn their habits and their methods of fighting in the war and also how to steal their cattle.

They stayed there a long time and some of them married women from Nyabasi, like Chacha's father and Thomas Genga's father married women from Nyabasi. So one day when they were used to the habits of the Maasai and had learned their military tactics the Bamocha stole a group of cattle the in the land of the Maasai and came with them to Bukira where they settled. Their head healer or prophet told the Bamocha that if they did not go back to their home they will all be killed because they were too few to fight a war. So they decided to move as far as Busweta, near Tarime. When they were there they got a lot of opposition from the Sweta.

One day their Prophet penetrated as far as Kamot, near the Roria hills and met the Luo from Kamot. He told them, "this place where you are living is a place of tremendous hardship, let me take you to Busweta, an area that is very fertile and where there is a lot of food and cattle." "But now the people there are suffering from smallpox and almost all the people are sick so you will be able to defeat them and take their property." The Kamot then decided to move to Sweta with all their property since at that time there was a famine. But the aim of the Prophet was to set another enemy against the Sweta in order to reduce their numbers by death in battle so that the Bamocha could find a way to bring their cattle from Maasailand to join their relatives the Bamairi. When the Kamot were on their way the Prophet told them that he would go ahead of them to find out what was happening. When he started screaming Uwiiiiii!! Uwiii!! they should move forward and start fighting. Then he left them and went to the Sweta and told them that he had seen some people coming to fight them who were hiding in ambush. He told them that they should go and surround the enemy and when they were ready he would go ahead. When he came back running and screaming Uwiii!! Uwiiii!! then they should let him pass by and start fighting. So both sides listened to the advice of the Bamocha Prophet.

huyo Nabii wa Wabamocha. Basi akafanya kama alivyowaelekeza na vita ikaanza wakati Wajaluo wa Kamot walikuwa wameisha zungukwa na Wasweta. Vita hiyo karibu imalize ukoo wa Kamot, ni wachache sana walitoroka na mali yao walinyang'anywa na Wasweta. Jambo hilo bado halijafutika machoni pa Wakamoti wakishangaa jinsi walivyodanganywa na Wabamocha, nyumba ndogo ya Wanyakasarara, wanawachukulia kuwa ni watu wabaya sana. Hadi leo wakina Nyamwanda wa Kamot hawajasahau yaliyowapata jamaa zao.

Lengo la Wabamocha, nyumba Nyakasarara, ilikuwa bado kutimia, maana wao walitaka waje chini Irienyi, ili waungane na wenzao, pia na kuwaonyesha ng'ombe waliokuja nao kutoka Umasaini. Na Nabii alizidi kutafuta njia ya kuwawezesha kupenya na Wasweta, waliwazuia kupita. Sasa siku moja Wasweta walitaka kuwamaliza Wabamocha, wakafanya maarifa wakaenda wakajificha mahali. Walimchukuwa mke wao (Msweta), ambaye ni Bibi kizee, wakamtwishia mzigo wa ulezi mgongoni. Alifunga pia mzigo kidogo kichwani akatumwa kuelekea sehemu ya Wabamocha, sehemu ambayo Wasweta wamejificha kungojea vita. Alipofika pale Wasweta wenyewe wakaanza kufanya kama wanampiga ili Wabamocha watoke ili Wasweta wawashambulie. Walipokuwa wakipiga mzigo wa yule mama mgongoni na yule mama akawa anapiga yowe akisema, "Uuuwiii!! Uuuuuii!! Wabamocha mnisaidie napigwa na Wasweta." Alikuwa akifanya hivyo huku akielekea katika ng'ombe ya Wabamocha. Na Wabamocha waliondoka kwenda kumuokoa, wakidhani ni mtu wao, kumbe ni adui. Basi Wabamocha waliposhtuka, wako katikati wamezungukwa na maadui. Hata kabla hawamjakaribia yule mama. Hapo Wabamocha waliuwawa na Wasweta sana. Wabamocha uwoga ukazidi kuwajaa sana.

Siku moja huyo Nabii yao akawaambia: "Hatuna budi tulipize kisasi kabla hatujahama." Aliwaeleza kwamba usiku vijana wapiganaji waende karibu na ngome ya Wasweta na wajifiche ili Wasweta watakapotoka wawashambulie. "Na tutatumia maarifa haya," aliwaelekeza: "Tutachukua ng'ombe jike na tukikaribia ngome ya Wasweta tutaanza kumchoma ng'ombe na fimbo yenye incha kali tukimfukuza kuelekea huku kwetu na awe ng'ombe mwoga. Sasa wao Wasweta watatoka kumfuata ng'ombe wakifikiri ni ng'ombe wao waliyemsahau nje, sasa anashambuliwa na fisi. Basi mukiona wanakaribia ng'ombe, wale waliojificha nyuma waanze kuwashambulia wale waliobaki nyuma na mliojificha mbele ya ng'ombe nanyi muanze vita, muwashambulie wakirudi nyuma ili waangukie kwenye mikono ya wenzenu waliojificha wawamalize." Basi walitumia maarifa hayo na wakati walipokuwa wakichoma ng'ombe na ng'ombe

He did as he had told them and the fight started after the Sweta had already surrounded the Luo from Kamot. This fight almost wiped out the Kamot and only a few managed to escape. Their property was taken by the Sweta. This event has never been forgotten by the Kamot, who were amazed to have been deceived by the Bamocha. The small clan of the Nyakasarara are very bad people and even up to the day the Nyamwanda people of Kamot have not forgotten what happened to their relatives.

The aim of the Bamocha, of the house of the Nyakasarara, had not been accomplished because they wanted to come to Irienyi to join up with their relatives there and to show them the cattle they had stolen from the Maasai. Their Prophet continued to try and find a way to pass by the Sweta who were blocking their way. One day the Sweta decided to eliminate the Bamocha and they went to hide. They took with them their wife (an Msweta) who was old. They placed a heavy load on her shoulders and a smaller one on her head and she was sent to go to a Bamocha area where the Sweta were hiding in readiness for war. When she arrived there the Sweta pretended like they were hitting her so that the Bamocha would come out and the Sweta could attack them. As they hit the load on the old woman's back she started to shout saying, "Uwiiii!! Uwiiii!! Bamocha come and help me I am being beaten by Sweta." She was doing that while heading towards the fort of the Bamocha. The Bamocha came out to help her, thinking that she was one of their people, while she was in fact an enemy. So then the Bamocha were surprised to find themselves surrounded by the enemy. Even before they reached that old woman the Bamocha were killed by the Sweta in large numbers. The Bamocha were filled with great fear.

Now one day their Prophet told them that they must get revenge before they moved. He told them that at night the young warriors should go hide near the fort of the Sweta so that when the Sweta came out they could attack them. This was his plan: "We will take a cow and when we get near to the fort of the Sweta we will stick the cow with a sharp point and chase it towards our side of the border. The Sweta will come out to find the cow, thinking that they had forgotten one outside who was now being attacked by hyenas. When you see them coming those that are hidden behind should start to attack those that remained back and those that are hiding in front of the cow should start to fight. This will force them to retreat and fall into the hands of those who were still hidden to finish them off. So they used this plan and when they stabbed the cow and it made noise, "oooo!! oooooo!!", the Sweta came

alikuwa akipiga kelele Oooooo!!! Oooooo!!! na Wasweta wakaanza kuitana wakisema wanaume muondoke fisi anaua ng'ombe. Kwa hiyo waliondoka haraka bila ya kujitayarisha kivita, wengine waliondoka na mapanga, marungu na wachache waliondoka na mikuki. Walifuatilia mlio wa ng'ombe mpaka kitambo kidogo na waliobaki kwenye mji walipiga kelele... Hoi Hoi Hoi... ili fisi wakimbie. Basi walipokaribia ng'ombe walishtuka kwa ghafla wanashambuliwa kutoka upande wa mbele na nyuma hapo kweli waliuwawa sana.

Wabamocha waliamua kuhama kutoka Busweta siku hiyo na kusogea hadi Iseke Utegi (Mika). Hapo Wabamocha walieleweka na makabila jirani kwamba ni wabaya, na kila kabila lilitaka kuwauwa. Siku moja Nabii yao akawaambia kwamba, "Hatuna budi kuhama na kufuata mahali walipo Abamairi huko Irienyi." "Na tuhame bila ng'ombe tukienda na ng'ombe tutamalizwa njiani." Hapo waliamua kuhama usiku na kuacha ng'ombe kwenye mji, ikiwa wanagaragara humo hawana pa kutokea. Kwa hiyo jirani walifikiria kwamba wamo, ila walizidi kushangazwa kuona kwamba watu hawaonekani na ng'ombe wamo katika mji. Basi walipitia sehemu ya Nyasoko kutelemka kuja Usimbiti. Na Nabii alitangulia kwenda kujulisha Wasimbiti, Mlango wa Wakenge, na kuwaambia kwamba Wabamocha wanakuja kukaa na ndugu yao Abamairi. Hapo Wakenge walikataa wakisema, "Hatutaki hao ni Wamasai." "Hawa Abamairi Wamocha tulionao hapa wanatosha." Basi Wakenge wakatuma jeshi lao kwenda kuwazuia Wabamocha wasiingie. Na walipofika karibu na Ochuna, juu kuelekea Nyasoko, Wabamocha walizuiliwa na Wakenge wakisema, "Mrudi mlikotoka hatutaki muingie kwetu." Basi Wabamocha wao walitumia ujanja wakatupa silaha chini wakasema, "Sisi hatutaki vita ila tunataka tuende kwa ndugu yetu Wabamocha Abamairi, sisi tulifuata ng'ombe zetu zilizoibiwa na tumezileta ziko nyuma na baadhi yetu wanakuja wamebaki Iseke." Basi hapo wakaachwa na Wakenge wakaingia kuungana na wenzao ambao walikuwa ni wachache sana, tangia waachane Zanaki.

Wakenye walitapakaa toka juu huko walipo Somba Nyasoko, Burongo, Tingirime hadi Nyanja Bakenye, kwenye lambo kubwa lililochimbwa karibuni ambalo limeleta jina hilo la Nyanjabakenye, badala ya Nyankombogo. Na Wasimbiti walikuwa wanakaa kuelekea Kisumwa na sehemu ya milima kuelekea Kuruya hadi Irienyi chini huko. Siku moja ikatokea vita kati ya Wairienyi na Wakenye, ukoo wote wa Wairienyi walijitokeza kwenda kupambana na Wakenye ila hawa Wabamocha waliokuja nyuma wao walikaa kimya hawakwenda. Siku hiyo Wairienyi waliuwawa na Wakenye na kufukuzwa sana. Sasa

out began to alert the men that the hyenas were killing a cow. They came out immediately, without preparing for the war. Some came with machetes, clubs, and only a few came with spears. They followed the noise up a little rise while their people inside called, "Hoi Hoi Hoi," so that the hyena would run away. Suddenly they were attacked from the front as well as from the rear and many were killed.

The Bamocha decided to move away from Busweta that very day and go to Iseke Utegi (Mika). The other ethnic groups considered the Bamocha as bad people and every one wanted to kill them off. One day their Prophet told them that they should move to the place where the Bamairi were staying in Irienyi and that they should go without their cattle since if they went with them they would be attacked on the way. They decided to move at night and to leave the cattle in their corrals standing around without a way out. Therefore, their neighbors thought that they were inside their homes but they were puzzled when they realized that there were no people and the cattle were still there. They passed through the area of Nyasoko, going down to Usimbiti. The Prophet went ahead of them to inform the people of Usimbiti, of the clan of Kenge, that the Bamocha were coming to stay with their brothers, the Bamairi. But the Kenge refused, saying, "we do not want them, they are Maasai." "These Bamairi Bamocha that we already have are enough!" Then the Kenge sent their army to go stop the Bamocha from entering. When they reached near to Ochuna, going up towards Nyasoko, the Bamocha were stopped by the Kenge saying, "go back where you came from, we do not want you to enter our land." Then the Bamocha threw down their weapons saying, "we do not want war, the only thing we want is to go to our brothers, the Bamocha Bamairi." "We had followed our stolen cattle and we have brought them, they are behind with some of our people who remained in Iseke." Then they were left to pass by the Kenge and they joined their relatives, who had become very few indeed since they left each other in Zanaki.

The Kenye spread out up to the areas where one finds Somba Nyasoka, Burongo, and Tingirime as far as Nyacha Bakenye where the large pond was dug recently and named Nyachabakenye instead of Nyankombogo. The Simbiti occupied the area near the lake (Kisumwa) and the hilly areas towards Kuraya and as far as Usimbiti, down there. One day a war broke out between the Simbiti and the Kenye. Then all of clans of the Simbiti came out to fight the Kenye except the Bamocha who had come later, they just sat quietly and didn't go out to fight. Many Simbiti were killed by the Kenye that

Wairienyi waliporudi kesho yake waliita watu wote na kusema kwa nini Wabamocha walikataa kwenda kusaidia vita? Na walipoulizwa walisema hawakuona vita vya kutisha ambayo ingeweza kuwafanya wajiunge vitani. Wakaomba kwamba kama ni hivyo wao waachwe peke yao wapambane na Wakenye. Basi siku moja ikatokea mgogoro kati ya Wairienyi na Wakenye. Na Wabamocha waliamua kupambana na Wakenye wao peke yao na kuomba Wakenge na Abamairi wakae na kuona matokeo. Wenzao waliwakebehi wakisema, “acheni Wabamocha hao waende wamalizwe na Wakenye.” Kwa hiyo waliachwa wakaenda, sasa walipoenda na kuanza kupambana na Wakenye, wao walifanya vitendo vya Kimasai na kusema lugha ya Kimasai. Na Wakenye waliogopa wakisema, “Kumbe hawa ni Wamasai ndiyo wameletwa na Wairienyi kuja kutushambulia.” Kwa hiyo Wakenye walikimbia na baadhi yao kuuawa na wakakimbilia Rybwire. Na Wamocha wakarudi, tangia hapo ndipo wakaanza kupendwa na Wakenye pamoja na ndugu zao Abamairi.

Kuingia kwa Wadachi

Bwana Jengajenga alikuwa ni Mudachi aliyefika na kukaa sehemu ya Kinesi. Yeye alikuwa na bunduki ndefu sana. Alipofika alianza kutuliza vita vilivyokuwa kati ya makabila madogo madogo. Siku moja Bwana Jengajenga aliita makabila ya Wajaluo, Wasimbiti, Wahacha, Wasweta na Wasurwa wote, na walipokuja aliwaambia, wafanye vita kwa kutumia matende, badala ya mkuki na watumie ngao kama jinsi wanavyofanya wakati wa vita na adui zao. Basi watu walipangwa kwa kabila wawili wawili ili wafanye jinsi wanavyopigana. Hapo kila kabila walijitahidi kutupia kabila lingine matende na wenzao wakijikinga na ngao. Baada ya Bwana Jengajenga kuona mchezo wao aliwaambia wapange ngao kwa mstari mmoja na wasogee mbali, waone jinsi atakavyotumia bunduki kwa kupiga hizo ngao. Basi ngao zote zilipangwa mbele na watu wote walirudi wakawa nyuma ya Bwana Jengajenga. Naye alianza kulenga ngao hizo na kutoboa moja baada ya nyingine kwa risasi. Kisha aliwaambia kila moja aende alete ngao yake, na walipozileta waliona kila ngao ina tundu iliyotobolewa na risasi. Basi aliwaonya akisema, “Tokea sasa mmeona hatari ya risasi na mimi sitaki kabisa ugomvi wa makabila na mambo ya kutembea na silaha pia hayatakiwi, muishi kwa amani kati yenu kama ndugu, atakayechokoza mwenzake yeye ataadhibiwa vikali na serekali.” Na akawaambia warudi makwao kwa amani. “Na pia kodi mtakuwa mnalipa shilingi tatu. Na mnapopangiwa kazi msikatae kufanya, kila mtu ni lazima ashike amri.”

day and chased away. The next day when they came back they called all the Simbiti and asked why the Bamocha refused to join them in the war? They said they had not seen any threat which could have made them join the war and that in future they will be the ones to deal with the Kenye on their own. Then one day there was a dispute between the Simbiti and the Kenye and the Bamocha decided to deal with the Kenye on their own. Their brothers laughed and told them they would all be killed. So they were left on their own to fight. When they went to fight the Kenye, they started talking in Kimaasai and acting like the Maasai. The Kenye were scared thinking that these were the Maasai who had been sent by the Simbiti to attack them. They ran away and some were killed and the rest ran away to Rybwire. The Bamocha went back home and from that time on their neighbors started liking them, that is the Kenye and their relatives the Bamairi.

The Coming of the Germans

Bwana Jengajenga was a German who lived in Kinesi. He had a very long gun and when he arrived he started settling the disputes between the smaller ethnic groups. One day Bwana Jengajenga called together the Luo, Simbiti, Hacha, Sweta and the Surwa. When they came together he told them to pretend to fight with reeds instead of a spear and to use a shield like they do when they fight their enemies. Then the people were arranged in pairs by ethnic group and made to do as they would in a battle. Here each ethnic group worked hard to strike the other ethnic group with their sticks, while defending themselves with the shield. After awhile Bwana Jengajenga asked them to arrange the shields set up in a line and to move further away themselves so that he could show them how he would use the gun to shoot the shields. He then asked the people to move away behind him and he shot the shields and made holes in each one with a bullet. Afterwards the people were told to get their shields and see what the bullets had done. Then he warned them that now they had seen how dangerous the gun is and that he did not want fighting between ethnic groups or to carry any weapons anymore because it was not necessary. He wanted them to live in peace like brothers. If anyone who starts a fight they will be punished seriously by the government. He asked them to go back to their homes peacefully and that they would pay a tax of three shillings and do any work allocated to them. All the people must obey the orders.

One day Bwana Jengajenga asked the children to go through the village collecting eggs to bring to him. But when the children went to

Siku moja Bwana Jengajenga aliwatuma watoto watembee kwenye mji ya watu wakusanye mayai wampelekee. Basi watoto hao walipokuwa wakipita kwenye miji watu walikataa kuwapa mayai. Na walipoleta taarifa kwa Jengajenga, Bwana Jengajenga aliwaambia warudi tena kwa watu na waambie watu watowe mayai. Wale walirudi tena na kupita kwa watu kuomba mayai, lakini bado walikuwa wamegoma. Na mtu moja alimpiga mmoja wa watoto hao waliotumwa. Basi Bwana Jengajenga alimwiita Mtemi Nyamusi aje kwake, na Mtemi Nyamusi alipokuja Bwana alimwambia amtafute yule aliyempiga mtoto ambaye alimtuma. Na Nyamusi aliondoka na akamshika mtu ambaye hakuhusika akawapa Warugaruga wake wampeleke kwa Bwana Jengajenga. Basi Bwana Jengajenga alimwita yule mtoto aliyepigwa ili amtambue mtu huyo kama ndiye. Yule mtoto alisema: “Huyu siye aliyenipiga”. Basi Bwana akawaambia Warugaruga warudi wamlete yule aliyempiga mtoto, na yule aliyeletwa akaachwa huru. Safari ya pili pia Mtemi Nyamusi alimtuma mtu mwingine na kuacha yule aliyepiga mtoto maana yule alikuwa jamaa yake. Basi mara ya mwisho Bwana alitoa amri Mtemi Nyamusi afike kwake haraka. Mtemi Nyamusi alipofika kwa Bwana Jengajenga aliulizwa kwa nini hakumleta yule aliyempiga yule mtoto. Naye alijibu kwamba hamjui vizuri. Na Bwana alimwambia kwamba, “Natoa amri umlete huyo kwangu haraka sana.” Basi Nyamusi akarudi na wakamshika yule aliyempiga yule mtoto aliyetumwa na Bwana. Alipoulizwa yule mtoto safari hii alijibu akisema: “Huyu ndiye aliyenipiga”.

Basi Bwana Jengajenga akatoa amri watu wote kesho wakusanyiike kutoka kila kona ya Kiseru, na watemi wote na warugaruga wao nao pia wawepo. Basi watu walikusanyika wote kule Sota Shirati, maana wakati huo Bwana Jengajenga alikuwa anakaa Sota. Basi watu walipokwisha kufika wote, yule aliyempiga kijana aliyetumwa na Bwana Jengajenga akaletwa mbele ya umati huo. Na Bwana Jengajenga akasema kwamba, “sitaki mtu anayepiga mwenzake na kama ukipiga mwenzako basi na wewe utapigwa zaidi kuliko uliyempiga, pia wale wanaokataa amri ya Bwana, nao watapewa adhabu kali kabisa.” Basi akasema, “Sasa mtaona adhabu nitakayompa huyu aliyepiga mtu niliyemtuma.” Basi akatoa amri yule mtu akapigwa risasi mbele ya umati na akafa hapo hapo. Basi watu walitawanyika na tangu hapo wote walishika amri na mayai wakawa wanatoa bila ubishi.

Wadachi walitaka kujenga Boma lao hapo Kinesi lakini inaaminika kwamba waganga wa sehemu ya Irienyi waliweka dawa sehemu hiyo na Wadachi wakakata tamaa. Baadaye walikwenda kujenga

people's houses they refused to give the children the eggs. When they told Jengajenga that the people had refused he told them to go back again and ask for eggs. But when they went back the people still refused to give them the eggs and one person beat up one of the children who had been sent. So then Bwana Jengajenga asked Mtemi (chief) Nyamusi to find the person who had beaten the child. Nyamusi then arrested a different person and ordered his Rugaruga to take the man to Bwana. Bwana Jengajenga called for the child who was beaten and asked the boy to identify the man. The boy said that this was not the man who had beaten him. Bwana then told the Rugaruga to go and get the person who had beaten the young boy and to let the first man go free. The second time Mtemi Nyamusi also sent the wrong man since the person who had beaten the boy was his relative. For the last time then Bwana Jengajenga sent for Nyamusi to come at once and tell him why he could not bring the guilty person. He claimed that he did know the person very well. Bwana then said that he was issuing him an order to bring the guilty person right now. This time he brought the right person and the young boy was able to identify him as the one who beat him.

Bwana Jengajenga then ordered that all the people from every corner of Kiseru, the Watemi and their Rugarugas should meet the next day. All the people came to meet at Sota Shirati because at this time Bwana Jengajenga lived in Sota. After people had assembled they brought the man who had beaten the boy in front of the whole crowd. Bwana Jengajenga then said that he did not want people to beat each other and that, "anybody who beats another will get a bigger beating than the one he had given." "As for those who refuse to obey orders of the Bwana, they will be severely punished." "Now you will see the punishment for the one who beat the boy whom I sent on an errand." He then gave the order for the person to be shot in front of the crowd and he died right there. The people were then warned and from that time on they obeyed the orders and gave eggs without resistance.

The Germans wanted to build their headquarters in Kinesi but it is believed that the medicinemen from Irienyi buried some medicine in the area and therefore the German lost heart moved away themselves to build their headquarters in Musoma. Up to the present day their office building is still standing and being used. The Irienyi have since regreted this because the town of Musoma could have been theirs.

When the Germans came to the District of Tarime to do commerce it was Bwana Kithogo who used to deal with the sisal, a wild variety which is called Masuhi in the language of the Irenyi. People were sent out to

Boma kule Musoma. Na hadi leo jengo lao la ofisi bado ni imara na linatumika. Na Wairienyi sasa wanajuta wanasema mji wa Musoma ungekuwa wao kwa sasa.

Wajerumani (Wadachi) waliongia katika Wilaya ya Tarime kibiashara ni Bwana Kithogo, yeye alikuwa akishughulika na katani, aina ya porini inayoitwa Masuhi, kwa lugha ya Wairienyi. Watu walipewa kazi ya kukwanyua katani hiyo na kumpelekea. Alikuwa akisema: “Kidogo kwenda ongeza.” Basi neno “kidogo” lilitamkwa kama Kithogo kwa makabila ya Wakuria na Wasuba. Jina hilo likawa wanaitwa watoto waliozaliwa wakati huo. Bwana Kithogo alipoondoka ndipo alikuja Bwana Rotbach (alotboo). Na watu waliozaliwa wakati huo waliitwa Magongwe, yaani katani au makonge. Inakisiwa kwamba hayo yalitokea kati ya mwaka 1908 – hadi 1910 mwishoni. Waingereza wa kwanza ambao walikuwa watawala katika Wilaya ya Tarime, katika miaka ya karibu sana, baada ya Wadachi kuondoka ni Bwana Sirer ambaye alikuwa akiitwa na wenyeji Sireri, na pia alikuja Bwana Monthogo, ambaye alijulikana na wenyeji kama Bwana Manthago. Wote walikuwa District Commissioner wa Wilaya, lakini walikuwepo wengine kabla yao kuja.

Wakristo wa kwanza katika sehemu ya Usimbiti na Wairienyi walikuwa ni: 1. Akley, yeye alibatizwa kule Ukerewe, na baada ya kubatizwa yeye alikaa huko Ukerewe na kufia huko. Pia Mzee Issdori wa kule Nyamagaro, naye alibatizwa wakati huo. Baada ya hao walifuatia Gabrieli, baba ya Joseph Kitigwa na Mikael Kirenge, Joseph Chacha wa Kisumwa, Augustino Nyanda na Daniel Magoti, ambaye alibatizwa kule Buturi mwaka 1935.

Utawala wa Wambura Igina

Mtawala wa kwanza katika nchi ya Wairienyi wakati wa Wazungu alikuwa ni Msimbiti. Mzee Simbiti alizaa watoto wawili: Marwa na Ntanganya na kwa watoto wake hao wawili, utawala ulitoka kwa mji wa Marwa. Marwa naye alizaa: Ihare, Nchogere na Nyambwe na mtoto wa Nchogere ndiye aliyepewa Utemi na Wajerumani wakati wa utawala wao. Aliyepewa Utemi (Chifu) aliitwa Wambura Maseke, mjukuu wa Nchogere. Na utawala wa Wambura Maseke ulichukuliwa na Wambura Igina kwa ujanja aliyoutumia Wambura Igina mwenyewe.

Wakati Wambura Igina alipopelekwa na Mtemi Wambura Maseke kule Shirati ili awe Katikiro, alimpeleka bila kuzungumuza na Mzee Igina, Baba wa Wambura Igina. Na ndipo Mzee Igina akamwendea Mtemi Wambura Maseke akamwambia, “Wewe ungekuja kwangu na kuniuliza ni yupi kati ya vijana wangu watatu hawa anayefaa kwa kazi ya

split the sisal and bring it to him. When he went to lead the work he used to say to the people, “go and bring a little more.” So then this word, “Kidogo” was used instead of “Kithogo” in the ethnic groups of Kuria and Suba. And the children who were born at this time were named Kadogo. After Bwana Kathogo moved away Bwana Rotbach (alotboo) came and the children who were born at this time were named Magongwe or Makonge, that is the sisal plant. This was somewhere between the years 1908 and 1910. Then finally a few English were ruling Tarime in the more recent years. After the Germans left Bwana Sirer, who was known by the local people as Sireria, came and then Bwana Monthogo, who was known as Bwana Manthago, who were the District Commissioners, but there were others before them.

The first Christians in the area of Usimbiti and Irienyi were: 1. Akley, who was baptised in Ukerewe and after baptism he lived in Ukerewe until his death, 2. Mzee Issdori from Myanagro was also baptised at the same time. After these people others followed such as Gabrieli, the father of Joseph Kitigwa, and Michael Kirenge, Joseph Chacha from Kisumwa, Augustine Nyanda and Daniel Magoti who was baptised in Buturi in the year 1935.

The Chiefship of Wambura Igina

The first leader of the Irienyi during colonial rule was Simbiti. Mzee Simbiti had two sons Marwa and Ntanganya. And of the two sons the leadership went to the house of Marwa. Marwa had three sons Ihare, Nchogere and Nyambwe. The Germans gave the son of Nchogere the leadership during the time of their reign. The person who was given the chiefship was Wambura Maseke, the grandchild of Nchogere. The rule of Wambura Maseke was taken from him by the cleverness of Wambura Igina.

When the time came for Wambura Igina to be installed as chief Wambura Maseke took him to Shirati without consulting Mzee Igina the father of Igina. Mzee Igina then went to see Wambura Maseke telling him, “You should have come to me and asked me which of my sons would make the best chief, and then I would have chosen a good man for you. But you have chosen him by yourself and so you will see that this rope that you have chosen will come to tie you up in the end. Igina then said, “the rope which is made from cattle hide will be used to tie the cattle and after awhile to beat the cattle.” He said this about his son because he had known his son and his clever ways from birth.

Katikiro, mimi ningekuchagulia mtu mzuri, lakini wewe umejichagulia mwenyewe utaona, kamba hiyo uliyoichagua itakuja kukufunga mwenyewe, maana kamba iliyotengenezwa kutokana na ngozi ya ng'ombe inatarajiwa ije ifunge ng'ombe au iwe mjeledi wa kuchapa ng'ombe.” Hilo ndilo neno alilitoa mzee Igina kuhusu mtoto wake huyo maana alijua utundu wake toka utoto wake.

Siku moja Bwana wa Kidachi alikuja Irienyi akitokea Shirati akaja kukutana na wazee wa Wasimbite na viongozi wote wa Wairienyi. Kwenye mkutano huo Bwana alitaka kupata taarifa za ukusanyaji wa kodi na mambo mengine ya usalama wa nchi. Na kwa kuwa Wambura Maseke alikuwa mzee sana hakujua Kiswahili wala kusoma, basi ikawa Wambura Igina akawa kama mkalimani katika mkutano huo. Na yeye Wambura Igina akauambia mkutano, “ati Bwana anasema Wambura Maseke ni mzee sana hawezi kazi ndiyo maana anashindwa kuhimiza kulipa kodi kwa hiyo anaachishwa kazi.” Wambura Maseke akasema, “Mbona watu wanalipa kodi vizuri? Na wachache waliobaki watamaliza kwa muda mchache uliobaki kama walivyopangiwa?” Hapo tena Wambura Igina akamwambia Bwana kuwa, “Mtemi Wambura Maseke anasema pia yeye angeomba mtu mwingine achaguliwe mahala pake maana yeye sasa ni mzee angependa apumzike kwa kazi ya utawala.” Basi Wambura Igina aliwazungusha hivyo mpaka Bwana akakubaliana na ombi la Wambura Maseke wa kutaka aache kazi. Jambo ambalo Wambura Maseke hakulitaja. Na Bwana alipouliza umati kwamba, “ni nani mnataka awe mtawala badala ya Wambura Maseke?” Hapo pia Wambura Igina akamwambia umati kwamba, “Bwana anasema kwamba anapendekeza mimi (Wambura Igina) niwe mtawala badala ya Wambura Maseke.” Basi umati nao wakasema, “Tunakubaliana na maoni ya Bwana ili uwe badala ya Wambura Maseke.”

Bwana akamuliza Wambura Igina, “Je, watu wanasemaje?” Yeye Wambura Igina akamwambia Bwana kwamba, “Watu hawa wanasema ukikubali, basi mimi niwe mtawala wao badala ya Wambura Maseke.” Basi Bwana aliposikia hivyo akasema, “Basi nakubali na tokea siku hiyo Wambura Igina akawa Mtemi badala ya Wambura Maseke.”

Wambura Igina wakati wa utawala wake alikuwa mjeuri sana na alinyang'anya watu ng'ombe pamoja na wake zao pamoja na mabinti wao, na alikuwa na wanawake mia moja sitini. Jambo hilo ndilo lililofanya wafanye njama ya kumuua hasa walipoona kwamba aliyekuwa akimlinda ameondoka (Wajerumani). Ujeuri wake ulifanya hata watu waliogopa kuomba maji katika mji wake akisikia, maana atatoa amri uletewe maji kujaza mtungi na unywe yote na ukisema umetosheka,

One day the German Bwana came to Irienyi from Shirati to meet with elders of Simbiti and all the leaders of Irienyi. In that meeting the Bwana wanted to know how the tax had been collected and about the security of the area. Since Wambura Maseke was old and did not know how to speak Kiswahili or even to write, Wambura Igina became the translator for the meeting. He therefore told the meeting that the Bwana had said that Wambura Maseke was old and was not able to collect taxes and should therefore be sacked. Wambura Maseke said that most of the people were paying taxes except for a few who will pay soon, before the allotted time is up. Wambura Igina then told Bwana that Wambura Maseke wanted someone else to be appointed as chief because he was too old and wanted to retire from leadership. He then confused the Bwana until he agreed to honor Wambura Maseke's request to be able to retire from the chiefship. But all this happened without Wambura Maseke having said it. Then the Bwana asked the crowd who they wanted as a chief in the place of Wambura Maseke? At this point Wambura Igina told the crowd that Bwana had nominated him, Wambura Igina, to be chief instead of Wambura Maseke. The crowd agreed to let him be the chief as the Bwana wished.

When the Bwana asked Wambura Igina what the people had said he told him that they wanted him to be the chief instead of Wambura Maseke. So when the Bwana heard this he said fine, he agreed and said that from that day forth Wambura Igina would be chief in the place of Wambura Maseke. And that was how he became the chief.

At the time of Wambura Igina's rule he was a very cruel tyrant and used to take away people's cattle, wives and daughters. He had one hundred and sixty wives. These matters made the people want to kill him when they saw that the Germans, who had protected him, were gone. He was so cruel that people were afraid even to ask for a drink of water at his house if he was there because he would order a pot of water to be brought and then make you drink the whole pot. If you said you were full he would order you to drink the rest. And if you refused he would order you to be whipped. And if you protested he would shoot you. Wambura Igina did not believe in traditional healing and did not allow his family to visit these healers. Even if someone died in the village he would not allow a mourning period, because he said that everyone was created to die. He also refused to admit that there were witches and sorcerers, saying that if they existed they would not die and they would look different from other people.

yeye atakulazimisha umalize, na kama ukikataa atatoa amri uchapwe viboko na ukileta ujeuri anaweza kukupiga risasi. Wambura Igina yeye hakuamini kabisa mambo ya uganga wa kienyeji na wala hakuruhusu jamaa zake kwenda kwa waganga wanaopiga ramli na pia hata kama amefiwa katika mji wake, hakuruhusu kilio, maana alikuwa akisema wote waliumbwa ili wafe. Na alikataa kusema kuna wachawi, maana kama wangekuwepo basi wao hawangekufa, wangeonekana wakiwa ni tofauti kabisa na wale wasio wachawi.

Mtawala Wambura Igina hakupendwa na watu wake kwa sababu ya kuwanyang'anya wake zao na kuchukuwa wasichana bila mapatano wala bila kulipa mahari. Pia alikuwa akinyonga watu huko Maganana. Jambo hili ndilo lilifanya hawakupatana na Maswe, kwa sababu Maswe alikuwa akipinga suala la kunyonga wale waliokuwa wapinzani wake, pamoja na wale waliokuwa wakishitakiwa kwa njia ya fitina kwamba ni wapelelezi wa Waingiereza waliokuwa wakipigana na Wadachi. Kwa hiyo aliamua kumshika Maswe na kumweka hatiani na Maswe alipata habari akakimbilia Kowaki kwa marafiki za mjomba wake katika mji wa Osenjo. Wakati huo wakina Osenjo, Agak na Omumbo hao wote walikuwa wanakaa katika mji moja, hata mjomba wake Chacha Nthora yeye pia alikimbilia hapo hapo alipojua alitaka kukamatwa na Wambura Igina ilibidi akimbie na mali yake, hata Maswe naye alikimbia na ng'ombe. Wakati huo huo wapiganaji wa Wambura walikuwa wakimfuata nyuma. Alipofika Nyathorogo watu wa Wambura walikuwa karibu wamshike lakini kwa msaada wa watu wa Kowaki katika mji wao Osenjo walipiga kelele na watu wakakusanyika na kuzuia jeshi la Wambura Igina kumkamata na mwisho alipokelewa hapo. Alipoona imefika jioni alikwenda Kamot kwa mjomba wake huyo Chacha Nthora. Lakini hao watu wa Wambura Igina walijua kwamba huyo atakimbilia kwa mjomba wake kwa hiyo walikwenda huko usiku ili wamkamate. Lakini Maswe alitoroka maana wakati askari hao wanazunguka miji yeye alikuwa zizini anawaona na alikuwa na ngao aliyoiweka nje ya mlango wa nyumba ambamo angelala usiku ule. Basi askari walipomkosa walimshika mjomba wake Chacha Nthora na kumpeleka kwa Wambura Igina na Wambura akatoa amri anyongwe huko Maganana, mahali pake pa kunyongea watu.³

Wakati jeshi la Wambura Igina lilipotaka kumshika Maswe pia walimkamata Chenge ambaye alikuwa tajiri. Walimshika ili naye aende anyongwe, wakati huo alikuwa akikimbilia Kebu karibu na Isango huko Usimbiti. Lakini njiani wale waliomshika wakaanza kujadiliana wao kwa wao wakisema, “Kweli tunampeleka Chenge kunyongwa bila sababu na

3 Marwa Maswe.

During the reign of Wambura Igina his people did not like him because he used to take away their wives and their daughters without paying any dowry. He also used to hang people in Maganana, in an area near Burongo in Mukenye. That is why he and Maswe did not get along, because Maswe was against what he was doing, especially the fact that he used to hang the people who were against him and also those accused by others due to malice that they were spying for the British, who were then fighting the Germans. So he decided to arrest Maswe and when Maswe learned of the plan he fled to Kowaki, to his uncle's friends in the village of Osango. At that time Osenjo Agak and Omumbo were all living in one village and even his uncle Chacha Nthora had also fled to this village when Wambura Igina wanted to arrest him. Maswe escaped with his property and with his cattle. The warriors of Wambura were following right behind him when he reached Nyathorogo. They would have arrested him there if it had not been for help from the people of Kowaki, in the village of Osenjo. They made noise and the people gathered around to stop the soldiers of Wambura Igina from arresting him. They finally accepted him there. In the evening Maswe went to Kamot to his uncle Chacha Nthora. But these people from Wambura Igina knew that he would go to his uncle's home and therefore at night they went there to arrest him. But Maswe managed to escape because when the warriors surrounded the village he was in the fence and saw them and he had placed his shield in front of the house he was supposed to sleep in. So when they could not find him they arrested his uncle Chacha and took him to Wambura Igina who then gave orders for him to be hanged at Maganana, where he was used to hanging people.³

When the soldiers of Wambura Igina were looking for Maswe they also arrested Change who was a wealthy man. They arrested him as he was fleeing to Kebu near Isango in Usimbiti, so that he could be hanged. But on the way those who had arrested him were discussing amongst themselves, "Why is it that we are taking Change to be hanged when he has done no wrong and he was our champion in defending others, it is better if we set him free." They then loosened the ropes and left him with a Luo guard. "We will pretend to go for water and then you can escape and run far away." They loosened his ropes without the Luo knowing and when they reached the bushes on the hillside they told the Luo to remain with the prisoners while they go to look for water to drink (there were also some others who were arrested for minor

3 Marwa Maswe.

naye ndiye alikuwa shujaa wetu wa kutetea wengi ni afadhali tumuache na wakamunong'onezea kwamba sisi tutakuacha na huyu tarishi (Rugaruga) wa Kijaluo, wakati huo sisi tutajifanya kwenda kutafuta maji mabondeni kunywa hapo wewe ukimbie utoroke mbali na ndipo wakamregezea kamba kwa kisiri bila yule Rugaruga wa Kijaluo kujua." Basi walipofika kichakani kwenye mlima hao askari wakamwambia yule Rugaruga wa Kijaluo kwamba, "Baki na mahabusi hawa (na wengine waliokuwa na makosa madogo pia nao walikuwa wamefungwa) sisi tuende kutafuta maji ya kunywa humu bondeni na turudi ili na wewe uende unywe." Basi walipowaacha pale Chenge akavuta kamba mkononi na akaitupa chini maana ilikwishalegeza na akakimbia akapotea kabisa. Na wale askari waliporudi wakamuuliza huyo Rugaruga kwa nini umemuacha mahabusi? Akasema, "Amekata kamba na kukimbia akaniacha na mimi nilishindwa kuzidi kumfuatilia sana maana na hawa wengine wangekimbia." Basi wakaenda mpaka kwa Wambura Igina wakamwambia, "Ulitutuma kushika watu wawili, Maswe na Chenge, lakini Maswe hatukumkuta na tumeshika mjomba wake aliyemficha, Chacha Nthora, na Chenge tulimshika na tulipokuwa njiani tukija. Sisi tulikwenda kunywa maji na tuliporudi tulikuta amefunguliwa na huyu Rugaruga wa Kijaluo." Basi hapo Wambura alimpiga yule Mjalu risasi akafa.

Wakati huo Maswe alitorokea Kenya akaenda akajiunga na askari wa Waingereza waliokuwa wakiitwa Skin Kowa⁴ (Corps – yaani waliokuwa KAR). Kabla ya kujiunga na jeshi hilo alikuwa anakaa Suna Kenya sehemu ya Migori maana alikataa kurudi Usimbati baada ya kusikia kwamba mjomba wake amenyongwa na Wambura Igina. Baada ya kujiunga na Skin Kowa alifanya kazi kwa bidii na kuwa askari shujaa. Alipandishwa cheo na wakati huo wote alikataa kupokea mshahara akisema yeye hawezi kupokea mshahara hadi hapo atakapopambana na kibaraka wa Wadachi (Wambura Igina), hadi hapo atakapomwua ndipo hapo atakubali kupokea mshahara akijua amemaliza kazi iliyompeleka pale. Jitihada ya Jeshi la Waingereza ilizidi kusonga mbele hadi kwenye ngome ya Wadachi iliyokuwa Shirati Sota, Tanganyika, katika Wilaya ya Tarime. Na Wadachi wakakimbilia katika pori la Serengeti (Fort Ikoma) na hapo pia wakang'olewa na wakatolewa kutoka Mkoa wa Mwanza wakati huo uliojulikana kama Lake Province. Na Skin Kowa ya wakina Maswe wao walibakia Shirati Sota, hadi hapo walipofanya maarifa mpaka Wambura Igina akauwawa naye akashikilia wadhifa huo kwa muda wa mwaka moja.⁵

4 Huenda hivi ndivyo walivyotamka wenyeji jina la jeshi lililjulikana kwa Kiingereza kama King's African Rifles, au huenda lilikuwa jina la askari wenyeji ambao hawakuva sare za jeshi.

5 Ochala Nyar Kan, Mke wa Maswe na Marwa Maswe.

offenses there with them) and that the Luo guard could go after they came back. So when they left Chenge removed his ropes and escaped. When the soldiers came back they accused the Luo of releasing Chenge. He said that Chenge had cut his rope and escaped and he could not go after him because he had the other prisoners to look after. So they went to Wambura Igina and told him what had happened. They said you sent us to get two people, Maswe and Chenge, but when we were on the way back we went to get water to drink when we came back we found that the Luo Rugaruga (Guard) had released him and then Wambura Igina shot the man and killed him.

By this time Maswe had escaped to Kenya to join the British soldiers who were called the Skin Corps.⁴ Before joining the army he lived in Suna Kenya, near Migori. He refused to go back to Usimbiti after hearing that Wambura Igina had hanged his uncle. After joining the Skin Corps he worked very hard and was promoted to a top position in the army. But all this time he was not being paid his salary because he said that he did not deserve the money until he was able to kill the German rebel Wambura Igina. He would only be paid after killing him, because that is when he would have completed the work that had brought him there. The British soldiers continued their onslaught forward up to the German fort in Shirati Sota, Tanganyika, in the District of Tarime. The Germans fled to Serengeti plains (Fort Ikoma) but even here they were defeated and removed from Mwanza District, then known as Lake Province. The Skin Corps of Maswe and his buddies remained in Shirati Sota until they made plans for the death of Wambura Igina. Maswe became the leader for one year.⁵

One day while Wambura Igina was still ruling, he went to visit his friend Mtemi Chacha Warioba in Bwiregi, in Kiagata. Chacha Warioba was also a tyrant. They started arguing about the old saying, "there will come a day when your problems will catch up to you." This was a warning by the elders about how they were mistreating their people. On that day during their discussion about the words of the elders they were arguing about what the word "day" or "siku" meant and how it would come to get them. Wambura Igina then told his friend to offer a cow to be slaughtered and that their soldiers should guard the meat so that they could see if the champion the elders were talking about, this "siku," would come for the meat and get it away from the guards. The meat was put in

4 This could be a local spoken derivation of the King's African Rifles, or the name given to local soldiers who didn't wear uniforms.

5 Ochala Nyar Kan, Wife of Maswe and Marwa Maswe.

Siku moja Wambura Igina wakati wa utawala wake alikwenda kumtembelea rafiki yake Mtemi Chacha Warioba huko Bwiregi sehemu ya Kiagata. Na huyo Mtemi Chacha Warioba naye alikuwa mtu mjeuri sana, na wakawa wanabishana kuhusu maneno wanayo sema wazee kama methali wakasema “Kuna siku itapambana na wewe ikikufikia.” Jambo hili walikuwa wakiambiwa na wazee mara kwa mara kama onyo kwa sababu ya vitendo vyao viovu kwa watu wao. Siku hiyo katika majadiliano na wazee tena wakawa wanaambiwa maneno kama hayo, na wakati wakiwa wanabishana juu ya neno hilo “Siku” Wambura Igina alimwambia rafiki yake atoe ng’ombe wachinje na nyama yake iwekwe chini ya ulinzi wa askari wao, yeye Wambura na Chacha ili waone kama shujaa huyo anayesemwa *Chinsiku* (Siku) kama atakuja kula nyama hiyo bila kuzuiwa na askari hao wa Wambura na Chacha. Basi ng’ombe alichinjwa na nyama nyingi ikachukuliwa kwenye vitonga (aina ya vikapu vikubwa vya kubebea mazao) na kupelekwa mbali na mji mkubwa na askari wakawekwa kulinda nyama na waliamuriwa “siku” huyo akija wamchome mkuki na kumkatakata kwa mapanga. Basi wale askari walishika doria ya kulinda nyama siku ya kwanza hawakuona mtu huyo “Siku,” na ikapita siku ya tatu nyama ikaanza kuoza na kushambuliwa na wadudu. Mwisho maji mengi yalitoka kwenye nyama na wadudu wakaishambulia wakamaliza sehemu kubwa ya nyama. Mkuu wa ulinzi alipopeleka jambo hili mbele ya Watemi hao wawili waliamuru wadudu hao waangamizwe kwa moto, na nyama ilitupwa motoni kuangamiza wadudu lakini pia nyama iliungua kwa moto yote. Onyo la wazee lilifikia lakini wao hawakujali hadi siku Wambura alipouawa na kukatwa katwa na mapanga.

Wambura Igina aliuawa baada ya Wajerumani kushindwa vita dhidi ya Waingereza. Na wakati huo ndiyo wenyeji waliona ni nafasi nzuri ya kupambana na kummaliza. Sasa siku moja Wambura alikwenda ugenini Shirati ili aonane na Mwingereza aliyekuwa mtawala wakati huo, na kwa bahati mbaya hakumkuta. Walipishana naye, maana Bwana alipitia kwa Akida Chifu Mageta na akafuatana na Mageta hadi kwa Wambura, ila hawakumkuta. Kwa hiyo Wambura akaenda kwa mtawala wa Shirati, Mzee Obure Nyamusi, ili kumngojea Bwana. Basi wale watarishi wake wa zamani na wale askari wazalendo wa utawala wa Waingiereza waliungana na wenyeji wakapanga njama ya kwenda kumdanganya kwamba anaitwa na Bwana huko nyumbani kwake yeye Wambura, maana Wambura alikaa kule kwa muda. Na katika safari hiyo aliandamana na wake zake wawili na ndugu yake Mahende na mjomba wake Isaka na baadhi ya watumishi wake na wengine, maana

big baskets and taken far from the village and the soldiers were sent to guard it and told that if this champion known as “Siku” came for the meat they should spear him and chop him into small pieces with their machetes. The soldiers then took turns guarding the meat. The first day they did not see that person and then after three days the meat started rotting and insects infested the meat. Finally, a lot of water came from the meat and the insects infested it and destroyed most of the meat. Then the head of the guards went to tell the two chiefs and they ordered the insects to be destroyed by fire. When the meat was thrown in the fire to destroy the insects the meat also got burnt. The saying of the elders was proved true but they did not understand it until the day Wambura was killed and cut into small pieces.

His people killed Wambura Igina because he took their cattle and their wives. He would shoot them with a gun or hang them when he ran out of bullets and had not gotten more from Shirati. He was killed after the Germans left when they fought the war with the British. The local people thought was a good opportunity to get rid of him. So one day Wambura went to visit in Shirati to meet the British officer who was put in charge. Unfortunately he did not find him in so he went to see Mzee Obure Nyamusi, the ruler of Shirati, to wait for the Bwana. Then his former followers and some of the native soldiers of the British joined together with the local people and planned how to deceive him that the Bwana was calling him back to his home, since Wambura had stayed in Shirati for a long time. On his journey his two wives and his brother Mahende and his maternal uncle Isaka and some of his workers and many others accompanied him. The trips of rulers in those days were accompanied by a large group of people. The plan was to go and call him and when he was enroute he would meet armed people from Usimbiti who would then attack him and his people. When the plan was finished they chose three people to go and call him. They were, 1) Nyambohera, 2) Wiraka, the father of Wambura. As they were going they met Mzee Mwitha Sagi, who was looking after his cattle near his home in Irienyi and the old man asked them, “where are you going?” And they answered him that they were going to Shirati. The Mzee then asked them again, “what do you want from there and why are you in such a hurry?”

safari au ziara ya watawala ilikuwa ikifuatana na kikundi kikubwa cha watu. Njama hiyo ilikuwa ni kwenda kumuita na akifika njiani atakuta kundi la watu wenye silaha kutoka Usimbiti, na mara moja watamshambulia yeye na kikundi chake. Walipomaliza mipango yao, walituma watu watatu kwenda kumuita nao ni: 1. Nyambohera, 2. Wiraka, baba wa Wambura. Walipokuwa wakienda walikuta (Mzee Mwita Sagi) akichunga ng'ombe karibu na kwake huko Irienyi na yule mzee akawauliza je mnakwenda wapi? Nao wakamjibu tunakwenda Shirati na yule mzee akawauliza tena, "Mnafuata nini huko na mbona mna haraka sana?" Wao wakamjibu, "*uwe, Gishore gaigwa*" (kesho utasikia). Na nyuma yao watu walijitayarisha kwenda kumngojea kule Saragire kwa silaha, ili atakapofika pale Saragire kwenye vichaka na waanze kumshambulia.⁶

Wale watatu waliotumwa kumwita walifika Shirati kule bomani na kumwulizia, hawakumpata na walikwenda walipoelekezwa kwamba yupo kwa Nyamusi. Na walipofika kule walimkuta na wakamuelezea kwamba, "Bwana amekuja kule nyumbani kwako na anakuhitaji uende, ana mazungumuzo na wewe." Basi Wambura kesho yake aliondoka na watu wake wakiwemo wake zake wawili, wakina Nyamchibor. Na walipofika Saragire katikati ya milima, kwenye vichaka wakiwa wamepangana, wale Warugaruga wake walitangulia na yeye kwenye farasi yake alikuwa katikakati, akifuatiwa na ndugu yake na mjomba na wake zake wakafuatia. Ndipo wake Warugaruga watatu waliotumwa kwenda kumuita wanafuatia nyuma. Basi hao Warugaruga walimuendea wakaanza kupiga kelele wakisema, "*Uuwi!! Ke mugokora? Uuwi!! Ke mugokora?*" (Uuwi Mnafanya nini? Uuwi!! Munafanya nini?). Mara tu Wasimbiti waliojificha wakatokea mara moja na kumchoma mkuki na akaanguka chini, akafa.

Pia Isaka na Maende, na wengine waliofuatana naye wakaachwa wakikimbia pamoja na wake zake hao wawili hawakupigwa. Wambura yeye alichomwa mkuki na mtu moja, aliyeitwa Gaini, na ndipo naye pia alikatwa na panga na hao watu waliokuwa na hasira kali dhidi yake. Habari ya kifo cha Wambura ilifika Usimbiti na watu walikafurahia sana na wakaanza kwenda kwake na kunyang'anya mali yake yote hasa ng'ombe na wale aliyowanyang'anya wake zao na binti zao wakawachukuwa. Bwana pamoja na Mageta walifika pale nao walichukuwa baadhi ya mifugo. Lakini Bwana alisikitika sana, maana alitaka kuona watawala wote waliowekwa na Wajerumani ili awashirikishe upande wake na Waingereza. Wasimbiti walitumia nafasi hiyo, maana walijua kwamba

6 Chacha Mwita Sagi.

They told him, “Gishore gaigwa” (tomorrow you will know). Behind them people were getting ready to go and ambush him in Saragire with arms.⁶

The three people who were sent to call him reached Shirati garrison and asked for him. They were told he was not there and that he had gone to Nyamusi's home. When they reached there, they found him and told him that the Bwana was in his own village and was calling him to come back because he had something to discuss with him. So the next day Wambura left with his people, and his two wives and the people of Nyamchibor, among others. When they reached Saragire, between the hills, in the bush, his Rugaruga were ahead of him and he followed them on his horse, followed by his brother, his maternal uncle and his wives and finally the three people who had been sent to call him. So these three people who had been sent to call him started screaming saying, “uuuwiiii!!! ke mugokora? uuuwiii Mugokora?” (uuu what are you doing? Uwii what are you doing?) At that moment the Simbiti who were hiding came out and speared him and he fell, and they speared him again and again.

They also speared Isaka and Mahende but the others who were with him as well as his wives were left to run away without being hurt. A man called Gaini speared Wambura himself and then these people who were very angry with him chopped him into pieces with a machete. The report of his death reached Usimbiti and the people were very happy and they went to his home to loot all his wealth, especially his cattle. Those whose wives and daughter were taken took them back. The brother of Wambura, Marwa Igina, who was at home that day fled at night and went across the Mara River to Nyabange Musoma because he was afraid they would kill him. And that year there was a saying and a song that was composed by Gombanira saying, “Tell Mukora to beat the drum, Wambura is coming to Sagire with Mahende and all.” This Mukora is the mother of Wambura Igina and the song was composed for her to beat the drums as was tradition as a sign that a chief had died. That day he had already died.

During the reign of the Germans they chose Mzee Mageta from the Sweta as the akida of the District of Tarime and he ruled over it. But they realized that there was too much work and therefore the District of Tarime was divided into two, one area for the Suba and one area for the Luo, ruled by Nyakima from Zanake. This area was known as Girango and Mageta was left with the rest of the District, called Tarime.

6 Chacha Mwita Sagi.

Wambura Igina naye alitaka amwone huyu Bwana wa Waingereza ili amlinde. Ndugu yake Marwa Igina aliyekuwa nyumbani alitoroka usiku huo akaenda ng'ambo ya Mto Mara kule Nyabange Musoma kujificha kwamba watamuua. Na mwaka huo ulitokea usemi na wimbo uliotungwa na wakina Gombanira wakiimba, "*Bura mukora aratheme engoma Wambura kushare Saragire na Mahende wabo.*" (Mwambie Mukora apige ngoma Wambura anakuja Saragire na Mahende wao). Huyu Mukora ndiye mama wa Wambura Igina, ndiyo maana wimbo huo ulitungwa kumkebehi kwamba apige ngoma kama kawaida yao ya ishara ya kufika kwa mtemi wao, na kumbe siku hiyo alikwishakufa.

Wakati wa utawala wa Waingereza, walimuweka Mzee Mageta wa Wasweta kuwa Akida katika Wilaya yote ya Tarime na akaitawala. Na ndipo ilionekana kazi ni kubwa sana kwake, na wakagawa tena Wilaya ya Tarime katika sehemu mbili, sehemu ya Wasuba na Waluo, ikatawaliwa na Nyakioma, mtu kutoka huko Zanaki na sehemu aliyotawala ikaitwa Girango, na Mageta akabaki na sehemu ya juu ikaitwa Tarime. Baadaye tena mtindo huo ukamalizika wakaleta tena mtindo waliouita "chiefdom." Nyakioma akaacha kazi hiyo akarudi kwao. Lakini Mageta akawa Mtemi wa Wasweta wa juu na kila sehemu wakawekewa mtemi wake. Ndipo wakati huo sehemu hii ya Wairienyi ikawa inatawaliwa katika mgawano wa sehemu mbili: 1. Muhaya Mahamba akawa anatawala sehemu ya Ruhu, 2. Marwa Igina sasa akawa mtawala wa sehemu ya juu kando kando ya ziwa ikielekea sehemu ya kando kando ya Mto Mara. Na sehemu hiyo ikawa inaitwa Mara. Sehemu hii ya Wairienyi ilifika wakati ambao wenyeji wake wengi walihama, wengine wakaenda Wilaya ya Musoma kwa sasa na wengine wakahamia Ukuriani na sehemu zingine. Muhaya Mahamba (Isangura), yeye aliamia Ukerewe kisiwani kwa wajomba zake, na pia yeye alioa kutoka huko Ukerewe kabla hajahamia huko Ukerewe.

Wakati alipokuwa akitawala Wambura Maseke alikuwa ameshikilia sehemu zote za Wairienyi, hadi huko Ruhu ilikuwa ni sehemu ya Wairienyi na ndipo Bahacha (Wahacha) wachache wakaanza kuingia sehemu hiyo ya Ruhu. Na Wairienyi walipoona hivyo wakaona ni heri wapeleke watu wachache wakaishi pale na pia ateuliwe mtawala moja aende atawale sehemu hiyo. Na ndipo wakasema Mahamba ndiye mwenye dawa yeye apelekwe awe mtawala, maana hata dawa aliyonayo itasaidia kuzuia wengine kuja kuingia katika sehemu hiyo ya Ruhu, maana ilikua wazi. Ndipo Mahamba akapelekwa akawa anatawala Wairienyi pamoja na Wahacha waliohamia pale. Na ilifikia wakati alipozeeka sana, Mahamba akaita kijana wake na akamwachia utawala

This method for leadership came to an end and then chiefdoms were started. Nyakioma then went back to his home and Mageta became the chief of the Sweta and each individual area had their own chief. Then the area of the Irienyi was ruled under two sections, Muhaya Muhamba was ruling one section of Ruhu. Wambura Igina became the ruler of the upper section near the lake and covered the area up to the Mara River. This area was called Mara. In this section of Irienyi there developed a situation where many people wanted to move away. Some went to Musoma and others moved to Kuria (Ukuriani) and other people to other areas. Muhaya Muhamba (Isangura) moved to Ukerewe on the shores of the lake, his maternal uncle's home and married from Ukerewe before he had moved to Ukerewe.

When Wambura Maseke was chief he ruled over the whole of Irienyi up to Ruhu. That is when some Bahacha (Hacha) started moving into this area of Ruhu. When the Irienyi noticed this they decided to send a few of their people to live in that area and also to send someone to be a leader there. They decided that Mahamba had medicine that would stop other people from coming to the area because it was open. And so they sent Mahamba to become the leader of the Irienyi and also of the Hacha who had moved to Ruhu. When he became very old he asked his son to take over the leadership. When Mageta was an Akida he asked his friend he had met during the war, Mzee Yamo who was in Luo Imbo to become head of or be in charge of the rulers in that area and he made mzee Maswe the head of or in charge of the leaders in Irienyi. This was after the Great War, even Maswe was in the war and was involved in the plan to kill Wambura Igina.

In the year 1925 the united Baraza was started under the leadership of Bwana Peka (Baker), he made the chiefs in a District join together. They would sit together, or in turns, and they listened to trials and passed sentences on accused persons. For example the Sweta, Hacha and the Irienyi had one Baraza and called it Suba. The areas of the Luos, namely Kamageta, Gire, Tegi, Kowak, Kagwa, Turi and Kamot were joined together and their Baraza was called Girango. The areas of the Kine, Rieri and Kakaseru also had their own baraza called the Kiseru. This Bwana Peka was an investigator of the history of ethnic groups and he put together the barazas according to the customs and traditions of the

katika sehemu hiyo. Wakati Mageta alipokuwa Akida alimuita rafiki yake aliyekuwa naye vitani Mzee Yamo akawa anaangalia sehemu ya Luo Imbo , akawa kama mkuu wa watawala wa sehemu hizo. Na akamuweka Mzee Maswe kama mtawala wa sehemu yote ya Wairienyi. Huo ulikuwa ni mwishoni mwa Vita Kuu, maana hata Maswe naye alikuwa vitani ameisha fanya njama ya kumuua Wambura Igina. Nyakioma, mtu toka Zanaki, aliletwa na Waingereza kuja kushikilia utawala wa Wambura Igina.

Mnamo mwaka 1925 muungano wa mabaraza ulianza ukiongozwa na Bwana Deka. Akaweka mabaraza ambayo Watemi wanaungana pamoja katika Tarafa na wanakaa pamoja au kwa zamu, wakisikiliza mashitaka na kutoa hukumu. Kwa mfano Wasweta, Wahacha na Wairienyi wakawa na baraza moja, na wakaliita Suba. Na sehemu ya Waluo yaani: Kamageta, Wagire, Wategi, Kowak, Kagwa, Waturi na Kamot, nao waliunganishwa pamoja na baraza lao likaitwa Girango. Sehemu ya Wakine, Warieri na Wakaseru nao wakawa na baraza lao likaitwa Kiseru. Bwana Peka alikuwa mpelelezi wa Historia ya makabila na aliunganisha makabila katika mabaraza madogo madogo kufuatana na desturi zao na mila. Maana kabla hajaunganisha mabaraza hayo, Watemi wa Makabila kila mmoja alikuwa na baraza lake nyumbani kwake na alitoa hukumu yake mwenyewe anavyoona.

Mtemi Ihondo Marwa alipata Utemi mwaka 1949 na akaachishwa mnamo 1951 na James Magongwe akachukuwa utawala wa Ihonde. Lakini kabla hajaichukuwa, nafasi hiyo iligombewa na watu ishirini na mmoja miongoni mwao ni: Joseph Kitigwa, Agustino Nyanda, Godfred Warioba, Hoseni Abedi, James Magongwe na wengine. Na baada ya uteuzi majina ya watu wawili yaliletwa, nao ni Hosen Abedi na James Magongwe. Na baraza la Watemi waliamua kumteua James Magongwe na akawa Mtemi wa Wasuba wote. Mtawala aliyetawala baada ya Nyakioma alikuwa Marwa Igina, na yeye alimuachia mtoto wake Igina Marwa. Na Igina Marwa alitawala na kumuachia Ihonde Muhaya. Huo ulikuwa mwaka 1949, wakati Bwana Ingram (Lokri) alipounganisha nchi na Watemi wakawekwa wanane katika ngazi za Tarafa ikawa zinaitwa, 1. Tarafa ya Engwe, 2. Tarafa ya Inchugu, 3. Tarafa ya Inano, 4. Tarafa ya Inchage, 5. Tarafa ya Girango, 6. Tarafa ya Kiseru, 7. Tarafa ya Luo Imbo, 8. Tarafa ya Suba. Katika Tarafa ya Suba, kabila la Wasweta wanasemekana ni watu wa karimu sana kwa wageni wanaoingia katika sehemu yao, hasa wageni wa kiserekali, lakini watu hao wa Wasweta wanatuhumiwa kuwa ni watu wanaopenda sana mambo ya fitina na ni waoga sana.

ethnic groups. Before this the Watemi of the ethnic groups each had their own barazas at their homes and made decisions as they thought fit.

Ihondo Marwa was made chief in 1949 and was arrested in 1951 and James Magongwe took over leadership from him. But before he took over the leadership there were twenty-one people vying for the seat. Among them was Joseph Kitigwa, Augustino Nyanda Godfred Warioba, Hoseni Abedi, James Magogwe and others. After the election there were two names chosen Hoseni Abedi and James Magogwe and the baraza was supposed to choose the leader and James Magogwe was chosen as the leader of all the Suba. The leader after Nyakioma was Marwa Igina and he left the leadership to his son Igina Marwa. Igina Marwa led and was replaced by Ihonde Muhaya. This was the year 1949 when Bwana Ingram (Lokri) consolidated the land of the Watemi and made eight districts (Tarafa) as follows: 1. the Engwe District. 2. Inchungu District. 3. Inano District. 4. Inchange District. 5. Girango District. 6. Kiseru District. 7. Luo Imbo District. 8. Suba District. In the Suba District, the Sweta are very generous to the people who come to their area to visit, especially visitors from government, but they like to cause chaos and are cowards.

In 1961, after Tanganyika became independent, the rule of chiefdoms was abolished and all the chiefs were sacked and in 1962 secretaries were appointed to administer the Districts. They were treated as any other civil servants who were transferred to other districts or even to other provinces. This was not popular in areas where the people had leaders whom they thought were good. It was only preferred in the few areas where there were cruel and very unfair leaders. In 1962 James Magongwe was sacked and Selvester Yakobo was made Secretary of the Suba District. Before 1925, the courts of the Watemi were in their villages, as was mentioned before, and the fine imposed on the criminal was paid to the judge himself. He could share with the other elders who had helped him in the case if he wished. The first Treasury was built in Musoma, under the leadership of Bwana Peka in about 1925. All the money collected in the district and the fines and taxes were taken there.

There was no development during the reign of people like Wambura Igina. At that time there were no schools, hospitals or any kind of work

Mnamo mwaka 1961 baada ya Tanganyika kupata Uhuru, kazi ya Utemi (chiefdom) ikafutwa na Watemi wote wakaachishwa kazi. Na mnamo mwaka 1962 wakawa wanawekwa makatibu Tarafa kutawala na wao walikuwa kama watumishi wengine wa kuhamishwa kwenda katika tarafa nyingine au kupelekwa katika Wilaya nyingine hata kuhamia Mkoa mwingine. Jambo hili watu wengine waliokuwa wakitawaliwa na mtawala mzuri hawakupenda mtindo huo ila kwa sehemu chache ambazo watawala wao walikuwa wakorofi ndio waliyofurahi mtindo uliowekwa mwaka 1962. Mnamo mwaka huo 1962 James Magongwe alipoacha kazi ya utemi, hapo ndipo Selvester Yakobo akawa katibu Tarafa wa Suba. Mahakama ya Watemi kabla ya mwaka 1925 ilikuwa katika mji wao kama tulivyosema hapo mbeleni na faini iliyotozwa kwa waharifu ililipwa kwa Mtemi mwenyewe, na aliweza kuwagawia wazee wachache waliomsaidia kusikiliza kesi hiyo. Hazina ya kwanza ilijengwa Musoma kufuatana na uongozi wa Bwana Peka mnamo mwaka 1925. Na mkusanyo wa mali yoyote kutokana na faini ilipelekwa pale na pia pesa za kodi zilipelekwa pale pale.

Wakati wa utemi wa Wakina Wambura Igina hayakuwepo maendeleo yoyote, ambayo tunaweza kusema kwamba walileta ama wangeleta, maana wakati huo haikuwepo shule, hospitali wala kazi yoyote inayoweza kujumuisha watu wote kwa manufaa yao, ila kazi zilizokuwepo zilikuwa ni kwa manufaa ya watawala wa Kidachi au wa Kiingereza, pamoja na watendaji kazi kama Watemi na Maakida wao. Jambo la maana kubwa sana linaloonekana ni kwamba waliweza kumaliza vita kati wenyeji wenyewe, na kumaliza uhasama kwa raia na Watemi, na hali hiyo ilikuwepo sana wakati wa Waingereza.⁷

⁷ Wazee ambao walishirikiana katika maelezo ya Wairienyi na Wasimbiti walikuwa 1. Chief Johanes Magongwe, 2. Thomas Genga, 3. Nyapara Kan, 4. Robi Mabati, 5. Nbugora, 6. Ochala Nyar kan, 7. Mabati, 8. Mkami Mwita.

that could bring the people together because all of the work was only for the benefit of the Germans or the British or for the people who had to work for them like the Chiefs or the Akidas. The only benefit they brought to the people was to stop the civil wars and also to stop the harassment of people by their leaders, especially during during the reign of the British.⁷

7 The main informants for the Irienyi and Simbiti were, 1. Chief Johanes Magongwe, 2. Thomas Genga, 3. Nyapara Kan, 4. Robi Mabati, 5. Nbugora, 6. Ochala Nyar kan, 7. Mabati, 8. Mkami Mwita.

WAKIROBA

Asili yao ni watoto wa Mkuria, na wao walianza kupoteana au kutengana kutokana na vita na njaa katika sehemu walizopitia, kwa hiyo kila kijana alipotea kufuata maslahi yake. Wakiroba wao waliingilia sehemu ya Machame kule Kilimanjaro na pale walitoka tena kwa sababu ya vita ya Wakwavi (Wamasai). Walikuja wakipitia mbuga na wakaingia Goronga, huko karibu Wilaya ya Tarime, na wakapanda tena Ngaramo Rusana na tena wakarudi wakapitia chini na kuja hadi Nyasoko Kowaki, huko Wilaya ya Tarime, sehemu inayokaliwa na Wajaluo kwa sasa. Na kutoka pale wakaja Kuruya, ndipo walivuka Mto Mara na wakaja wakajitumbukiza kwenye vita yao ya mwisho.

Lakini kabla hawajaelekea huko Machame Moshi walikaa Kisii, na pale ndipo walitawanyika, watoto wengine wa Mkuria walitelemka hadi Migori Kenya na wakapenya wakaingia sehemu ya huko Sirari, mpaka wa Tanganyika na Kenya. Lakini kabla ya hapo wao wote na baba yao, Mkuria, walitokea huko Mbwa Mbariri huko kusini mwa Sudan. Katika mji wa Kisii bado kuna jamaa yao waliobaki huko. Jamaa wa Wakiroba

KIROBA

The Kiroba are children of Mkuria who began to separate from and loose each other because of war and famine in the areas they passed through. Therefore each youth was lost looking after his own needs. The Kiroba arrived in the area of Machame, there in Kilimanjaro. They left there again because of wars with the Kwavi (Maasai). They passed through the wilderness and entered Goronga, there near to the Tarime District. They they went up to Ngaramo Rusana and again returned, passing below and came up to Nyasoko Kowaki, presently occupied by the Jaluo. From there they came to Kuruya, where they crossed the Mara River and came to get involved in their last wars.

But before they went to Machame Moshi they settled in Kisii, and dispersed from there. Some of Mkuria's children went down as far as Migori Kenya and penetrated into Sirari, at the Tanganyika-Kenya border. Before that all of them and their father Mukuria came from Mbwa Mbariri there in southern Sudan. Some of their relatives still remain in their settlement in Kisii. The relatives of the Kiroba who were

waliobaki nyuma ni Wairegi na baadhi ya Wanyamongo. Ukoo huu wa Wakiroba inasemekana waliingia Tanganyika wakitokea Kenya.¹

Wakiroba wanapotambika wanataja Gosi, nchi waliotokea pamoja na Kisii. Kama wakitaka kupuliza maziwa, huwekwa kwenye kiganja cha mkono, halafu hupulizwa kwa nguvu ili matone yaelekee kule Gosi au Kisii alipo, na mpulizaji husimama akielekea huko huko walikotoka. Jambo hili ndilo linahakikisha kwamba wengi walitokea huko, kama wale tuliyowataja ni jamaa yao, maana nao hufanya hivyo. Na matambiko yao wanapenda kutamka wakisema, “Nyamhanga weigoro na Hanze,” yaani Mungu wa mbingu na chini na kusema aliyeumba Babu zetu waliotoka huko Gosi na kupitia Kisii hadi hapa. Mwisho wanataja kile wanachotaka kitimizwe.

Miko ya Wakiroba ni Chui (Ingwe), kwa sababu walipokuwa wakihama, hua walikuwa wakifuata nyuma ya chui hadi anapofika. Na mara nyingi chui akishika mbuzi wakati mwanamke akichunga mbuzi, na mwanamke mchungaji akipiga kelele akisema, “Chui uniachie mbuzi wangu, huoni mimi mwanamke.” Basi chui hutupa mbuzi chini na kuondoka.

Wakiroba walipitia nchi ya Wakuria huko Nyabasi Nyarero Ngaramo, Wilaya ya Tarime, wakati wakiingia Tanganyika katika safari yao ya kuingia Wilaya ya Musoma na kukaa mahali walipokaa kwa sasa Bukiroba. Safari yao ya mwisho walipambana na Wazanaki, wa sehemu ya Utuguri, na kuwasukuma nyuma. Nao Wazanaki wakajigawa, wengine waliendelea juu ya Utuguri na wengine wakaenda ng'ambo ya Wilaya ya Tarime, sehemu ya Wairienyi au Wasimbiti, ukoo unaoitwa Wamocha, ukoo wa Wambura Igina wa Kinogo, aliyekuwa Mtemi huko Usimbiti. Lakini kabla hawajavuka Mto Mara walikaa Kuruya, ng'ambo ya Mto Mara, Wilaya ya Tarime. Hapo walikaa kwa muda na ikatokea vita kati yao kutokana na milango yao mitano (koo ndogo tano):

1. Wanyigundia, ukoo mkubwa wenye matata
2. Wabuse
3. Wamiremo
4. Wanyamongwe
5. Wakigwa

Wakiwa hapo walikuwa wanakaa mbalimbali kufuatana na hiyo milango yao mitano.

1 Mwita Bunduki na Bunduki wa Wambaura, naye alipata kwa Nyandwe, baba yake, na Nyandwe alitoa kwa Kithogoro, baba yake, na Kithogoro alitoa kwa Gimonge, baba yake, na Gimonge alitoa kwa Bugingo na Bugingo alitoa kwa baba yake Gibaria.

left behind were the Iregi and some of the Nyamongo. This clan of the Kiroba is said to have entered Tanganyika from Kenya.¹

When the Kiroba make an offering they name Gosi, the land they came from, as well as Kisii. When they cool milk, it is put on the palm of the hand and then blown with force so that the droplets go toward Gosi or Kisii. And the one who blows it stands facing that place where they came from. This proves that many of them came from there, many of those that are assumed to be relatives also have the same practices. In their offerings they pronounce, "God of heaven and earth, who created our grandfathers, those who left Gosi, passing through Kisii and arriving here." After this they would make their request for the thing that they wanted to have happen.

The totem of the Wakiroba is the leopard because when they were moving they would follow the leopard until they reached their destination. Many times when a leopard would grab a goat that a woman was herding, she would yell out saying, "leopard, please don't take my goat, don't you see that I am a woman." The leopard would drop the goat and leave.

The Kiroba passed through the land of the Kuria, there in Nyabasi Nyarero, Ngaramo, in the District of Tarime, when they entered Tanganyika in the journey to Musoma, to settle in the place where they now live, Bukiroba. In their final journey they fought the Zanaki, of the area of Utuguri, and pushed them back. The Zanaki also divided, some went up above Utuguri and other went across to the Tarime District, in the area of the Irienyi or the Simbiti, the clan called the Mocha, the clan of Wambura Igina of Kinogo, who was the Chief in Usimbiti. But before they crossed the Mara River they settled in Kurua, on the other side of the Mara River, Tarime District. They stayed here for awhile, until conflict broke out amongst themselves, between the five "doors" or clans:

1. Nyigundia, the largest clan, who were the agitators.
2. Buse
3. Miremo
4. Nyamongwe
5. Kigwa

When they lived there each clan occupied its own territory.

War broke out because the "door" or the clan of Nyigundia, who was

1 Mwita Bunduki, the son of Bunduki, who was the son of Wambura, who learned it from Nyandwe, who was his father, and Nyandwe learned it from his father, Kithogoro, who learned it from his father Gimonge, who learned it from Bugingo who learned it from his father Gibaria.

Vita ilitokea kwa sababu mlango wa Wanyigundia, uliokuwa mkubwa, ulikuwa na dharau ya kunyang'anya hiyo milango midogo minne haki zao . Kwa hiyo ugomvi ulikuwa hauishi kati ya mlango huo na wenzake. Basi milango minne midogo waliungana pamoja na wakaipiga vita hata na kuwaua na wengine wakakimbia wakavuka Mto Mara wakaelekea huko Ngoreme porini kabisa, na walipoishi pale kwa muda Wangoreme waliokuwa wakienda kuwinda waliona moshi na wakaanza kunyemelea kuona ni nani anachoma moto. Na walipoona ni watu, walirudi makwao kwenda kujitayarisha ili kuwashambulia. Basi siku ambayo Wangoreme walikuja kupambana nao, Wanyigundia walipowaona Wangoreme wanawaelekea na silaha basi walimwaambia mke wao aliyekuwa na mtoto mchanga ajitokeze kwenda kuwabembeleza hao Wangoreme. Naye akaondoka akawaelekea akibeba mtoto kwa mikono miwili akinyosha kama anawapa akisema, “Musituuwe, sisi ni Wanyigundia, na tumekimbia ndugu zetu walikuwa wanatushambulia, ndiyo maana tumekimbilia huku kujificha.” Basi kutokana na jadi ya Kiafrika mwanamke mwenye mtoto hawezi kuuawa na mtoto mkononi. Basi ilibidi Wangoreme wapowe hasira na wakaanza kuzungumza na Wanyigundia, na Wangoreme wakawakaribisha wakisema, “Sasa mkae na sasa nyie ni jamaa zetu”, na tokea hapo jina la ukoo wao ikaachwa, wakitwa Wakombwe, badala ya Wanyigundia.

Hawa waliobaki hapa Kuruya, yaani ukoo wa 1.Wabuswe, 2. Wamiremo, 3. Wanyamongwe, 4. Wakigwa, nao wakahama tena wakavuka Mto Mara kwa kukanyaga matende. Wakaenda Bwiregi, kule Kiagata, Wilaya ya Musoma na pale walikaa kwa muda na wakahama tena wakaja hadi hapa walipo ambapo palikuwa panakaliwa na Wazanaki, na Wabweri . Wakapigana nao, wakawafukuza. Wazanaki wakaenda sehemu wanayokaa kwa sasa na Wabweri nao wakaenda wakajiunga na Wakwaya. Na ndipo tena ikatokea urafiki kati ya Wakwaya na Wakiroba, wakala amini na wakaunda Baraza moja linaloitwa Mkirira na sehemu hiyo sasa ni kijiji cha Mkirira kinakaliwa na mchanganyiko wa Wakwaya na Wabweri.

Kutokana na muungano wao huo walienda wakapigana na watu wa Mugango pamoja na Wazanaki, ukoo unaoitwa Waburuma. Lakini kuna Wazanaki, ukoo wa Wasegwe wao ni jamaa ya Wakwaya, wao hawapigani. Wakati huo mashujaa viongozi wa vita wa Wakiroba walikuwa: 1. Kiamrusia, mtu wa ukoo wa wakina Mkereti na Kitende, 2. Mangasa, baba wa Warioba, 3. Magoma na wengine.

Vita ya mwisho kabla ya Wadachi kuingia ni vita kati ya Wakabwa na Wakwaya, wakishirikiana na Wakiroba. Wakati huo Wakabwa walikuwa

the largest, despised the others and wanted to take away the rights of the other four smaller clans. Therefore there was never any peace for them. So the four smaller clans joined together and fought against them, even killing some, while the others ran away and crossed the Mara River, toward Ngoreme in the bush. After they had been there awhile the Ngoreme, who had gone out to hunt, saw smoke and crept up to see who it was burning the fire. When they saw that it was people they went home to prepare to attack them. On the day that the Ngoreme came to fight with them the Nyigundia saw them coming with their weapons. They told one of their women who had a baby to go out and try to plead with the Ngoreme. So she left and went towards them, holding out the baby in both hands, as if she was offering it to them. She said, "please don't kill us, we are Nyigundia who have fled from our brothers who attacked us, that is why we ran here to hide." So because of the African tradition that a woman with a baby in her arms cannot be killed, the Ngoreme were forced to cool down and begin to talk to the people of Nyigundia. Then the Ngoreme welcomed them saying, "you can stay with us, now you are part of our family." And from that time on the name of their clan was dropped and they were called Kombwe instead of Nyigundia.

Those who were left in Kuruya, that is the 1. Buswe, 2. Miremo, 3. Nyamongwe, and 4. Kigwa moved again, crossing the River Mara by walking on floating islands of papyrus reeds and went to Bwiregi, there in Kiagata, Musoma District, where they stayed for awhile and then moved again to the place which was occupied by the Zanaki and the Bweri, whom they fought and chased away. The Zanaki went to the place that they now occupy and the Bweri went to join the Kwaya. Then an alliance was formed between the Kwaya and the Kiroba that was sealed by an oath. They formed one council called "Mkirira" which was in the present village of Mkirira, occupied by mixture of Kwaya and Bweri.

As a result of this alliance they went and fought with the people of Mugango as well as the Zanaki, the clan of Buruma. But there are some Zanaki, of the Segwe clan, who are relations of the Kwaya whom they did not fight. At this time the military heroes who led the wars of the Kiroba were, 1. Kiamrusia, from the clan of Mkereti and Kitende, 2. Mangasa, the father of Warioba, and, 3. Magoma and others.

The last war to be fought, before the Germans came, took place between the Kabwa and the Kwaya, along with the Kiroba, when the Kabwa were occupying the area that is now Musoma town. This was a very fierce war but in the end some of the Kabwa crossed the Mara River

wanakaa ambapo ni Musoma mjini kwa sasa. Vita hiyo ilikuwa kali mno lakini mwisho Wakabwa wengine wakavuka Mto Mara wakaenda wakakaa mahali ambapo siku hizi panaitwa Busweta, karibu na kijiji cha Kinesi. Na wengine wakabakia sehemu wanayokaa kwa sasa, karibu na kivuko kikuu cha Mto Mara panapoitwa Kirumi. Na hao wakaungana na Watuguri, nao wakawa kitu kimoja kwa vita lakini hawakuweza kabisa kuwarudisha Wakwaya na Wakiroba nyuma. Vita yao hiyo ilikuwa kabla ya Wadachi kuja, na mwisho wa vita yao iliishia wakati Wadachi wameingia wako Mwanza. Wakati huo Wakabwa waliita Wajaluo wa Kamageta waje wawasaidie vita na Wajaluo wakawa wakali wakawanyang'anya Wakiroba na Wakwaya ng'ombe na mashamba.

Sasa Wakiroba na Wakwaya wakashindwa la kufanya, ndipo ikatokea fununu kwamba huko Mwanza kuna watu weupe na wao wana silaha kali sana na inapiga kwa mbali sana. Lakini alikuwepo mtu moja, jina lake Nyakuringa, pia alikuwa ni Mkwaya, na alienda kwa Karega na akamwaambia ampe ruhusa ili aende kule Mwanza kwa Wadachi waliokuwa wameingia na kujenga kule Mwanza ili wawaombe Wadachi msaada wa Askari kuja kuwasaidia kupambana na Wajaluo ambao walikuwa wakisaidia Wakabwa kupiga Wakwaya. Na ndipo Karega alimpa ruhusa Nyakuringa ili aende aombe msaada huo.

Akawapata Wadachi akazungumuza nao akiwaelezea kwamba kuna kabila moja huko wanaitwa Waluo wanatumaliza na wanatunyang'anya mali yote na wanatumia ngao ambayo mishale yetu haiwezi kutoboa hata mikuki yetu. Basi Wadachi wakawadadisi kujua ngao zao hizo zimetengenezwa kutokana na nini, nao wakaeleza ni za ngozi kavu. Basi ngozi kavu ililetwa tena iliyo nzito sana, na Nyakuringa na Nthangana wa Wakiroba nao wakahakikisha kwamba inafanana na ngozi ya ngao ya Waluo hao. Bwana akatoa amri ngozi hiyo isimamishwe mbali na ikapelekwa hatua ndefu. Aliilenga kwa bunduki na alipoipiga risasi iliitoboa na kwenda mbali sana. Basi Bwana akatoa askari weusi wafuatane nao hadi Musoma, ili wapambane na hao Wajaluo. Katika vita hiyo, Wajaluo wa Kamageta waliuawa sana pia na Wakabwa waliuawa na wengine waliobaki walikimbilia huko Bwiregi, sehemu ya Kiagata ya sasa. Wakati huo huo Wakwaya tena, walipata msaada wa vita kwa kuwaita Wajaluo wa Buturi na Wagire kuja kupambana na Wajaluo wenzao wa Kamageta, hao waliokuwa wakiwasaidia Wakabwa.

Siku ilipowadia ya vita wakati Wadachi walituma askari watatu (kombania), akiwemo Mdachi moja na Weusi wawili, wakifuatana na Nyakuringa aliyekwenda na mtumbwi kuwafuata. Basi parapanda ya vita ilipigwa na pande zote mbili zilikuwa tayari kwa mstari wa vita na

and went to the area that is known today as Sweta, near the village of Kinesi. The others stayed in the area that they now live today, near to the main crossing of the Mara River, called Kirumi. There they allied with the Tuguri and became one body for war, but they could not push back the Kwaya and the Kiroba. This happened before the Germans came but by the end of the war the Germans had arrived in Mwanza. Now the Kabwa sought help in the war from the Jaluo in Kamageta. The Jaluo were fierce and took away the Kiroba and Kwaya cattle and fields.

The Kiroba and the Kwaya could do nothing until they thought of the white people in Mwanza who had strong weapons that could kill from far away. But there was a man called Nyakuringa who was also a Kwaya man who went to see Karega and asked to be allowed to go to Mwanza to see the Germans, who had just moved there and begun to build, to ask for soldiers to come and help them fight the Jaluo who were helping the Kabwa to fight the Kwaya. Karega gave his permission to go and ask for help.

He talked to the Germans and explained that there was a certain ethnic group, called the Luo, who were killing them and taking all their property, because the Luo used shields that arrows or even spears could not pierce. The Germans wanted to know what the shields were made of and they were told that it was dried leather. So some strong, dried leather was brought and Nyakuringa and Nthangana, of the Kiroba, made sure that it was constructed just like the shields of the Luo. The Bwana then commanded that the shields should be set up far out. He then moved even further away and shot them with his gun that made a hole in the shield. So the Bwana sent some black soldiers to go with them to Musoma to fight the Jaluo. Nyakuringa was given soldiers and he came with them to fight the Luos of Kamageta. Many Luos and Kabwa were killed and the few that remained escaped to Bwiregi, the area of the present Kiagata. At that time the Kwaya again asked for help from the Luo of Buturi and Gire to come and fight their fellow Luo from Kamageta, who were helping the Kabwa.

The day of the battle arrived and the Germans had sent three soldiers, among which was one German and two black men, with Nyakuringa who had come in a boat to get them. So the war horn was sounded and the two sides were lined up ready to fight when the Kamageta hero came out carrying his shield and spear and running around the Kwaya showing his skill. Then the Kiroba and the Kwaya told the German Bwana that they would all surely be killed. The champion started running towards them to come and attack the Kwaya and the Kiroba face to face. But as

ndipo alipotokea shujaa wa Kamageta alitimua mbio na ngao yake na mkuki akizunguka wakwao na akionyesha ubingwa. Na ndipo Wakiroba na Wakwaya walimwambia huyo Bwana wa Kijerumani, “Hapa basi sisi wote tutamalizika.” Na wakati ule ule yule shujaa akatimua mbio kuja kupambana ana kwa ana na Wakwaya na Wakiroba na pale pale alipokuwa akikimbia alilengwa na risasi ya Kidachi na hata ikatoboa ngao yake na pale pale akaanguka chini akafa. Kelele la kushangilia ilipigwa na Wakwaya na Wakiroba na walianza kwenda kuwafuata Wakabwa walioanza kutimua mbio kukimbia pamoja na Wakamageta.

Lakini huyo Bwana alikataa, “Nyie msiende kati yao tunaweza tukawapiga na risasi.” Basi pale pale watu watano upande wa Kamageta na Wakabwa waliuawa. Na tokea siku hiyo vita kati yao ikamalizwa, wakati Wakiroba walipokuwa wakiwaendea Wakwaya ili waende Mwanza kumfuata Mjerumani walipeleka samuli na mitungi mizuri iliyofinyangwa. Hame la Wajaluo Oinga (Ukuta mkubwa uliojengwa kwa udongo na mawe bado upo katika mji wa Wajaluo hao, na humo ndimo walipokuwa wanaweka mifugo na mali waliyokuwa wakinyang’anya Wakiroba). Na siku hiyo ya vita ndiyo Wajaluo wa Kamageta walikimbia na kuvuka Mto Mara na kuendelea mahali walipo kwa sasa. Na Wakabwa, baada ya kukimbilia kule kwa Wairegi waliomba hifadhi kule na wale Wajaluo wa Kamageta wakiongozwa na Ochuodho, wao walikimbia na kuvuka Mto Mara, sehemu iliyo karibu na Kirumi na ziwa na wakapita Isango na kukimbia hadi mpakani mwa Tanganyika na Kenya ya sasa.

Vita hii ndiyo iliyomuongozea Karega sifa kwa Wakwaya pia hata Wadachi walipoingia sehemu hiyo ya Wakwaya pale Musoma, waliona Karega ndiye anayefaa kuwa mtawala na ndipo wakampa Utemi wa Wakwaya. Na Nyakuringa pia akapewa Utemi katika sehemu nyingine ya Wakwaya. Mtumbwi iliowaendea askari wa Kidachi huko Mwanza ulikuwa ni wa Karega na Nyakuringa ndiye aliyekwenda nao na wasaidizi wake. Wakiroba kwa wakati huo hawakuweza kuoana na hao Wajaluo hata kidogo, ila wamekuja kuoana wakati Wadachi sasa wako Shirati na Watemi wote wa Wakwaya na Wakiroba na wengine walikuwa wakienda huko kwa mikutano, wao ndiyo walioa huko Uluoni, hasa kama Mtemi Nyabange yeye alioa wengi kutoka huko kwa Wajaluo. Mtemi Nyabange, mji wake ulikuwa kando ya ziwa maili moja kutoka Nyabange Mission ya Wamenonnite, na miji inayofuata ndiyo hapo kwenye majengo ya mission. Mji wa kwanza wa ziwani ulikuwa mji wa Mubweri moja aliyeitwa Nyakua, lakini walipofukuzwa na Wakiroba ndipo Mtemi Nyabange akajenga pale.

he ran the German aimed his gun and fired at him, shooting a hole right through the shield and killing him. The Kwaya and the Kiroba people shouted with joy in victory and the Kiroba started to following after the Kabwa who had begun to run along with the Kamageta.

But the Bwana told them not make alliances with them or they might be shot as well. There and then five people from the side of the Kamageta and the Kabwa were killed. From that time on the wars between them stopped. When the Kiroba went to the Kwaya in order to go to Mwanza to fetch the Germans they sent ghee and beautiful clay pots. The abandoned village of the Jaluo, Oinga (the thick walls are built of clay and stones), is still standing in the village of those Jaluos. Here is where they would put the cattle and the wealth that they stole from the Kiroba. That day of the war the Jaluo of Kamageta fled across the Mara River and went on to the place where they now live. After the Kabwa escaped to the Iregi they asked for sanctuary from the Kamageta Luo of Ochuodho. They fled across the Mara River at a place near Kirumi and the Lake, passing Isango, and running up to the present day border of Tanganyika and Kenya.

This war brought a lot of respect to Karega from the Kwaya as well as the Germans who had come to this section of the Kwaya in Musoma. They saw that Karega was fit to be the leader and so made him the chief of the Kwaya. Nyakuringa was given a chiefship in another area of the Kwaya. The boat that carried the Germans belonged to Karega and Nyakulinga would go with it and their helpers. At that time the Kiroba were not allowed to marry the Jaluo at all. They started intermarrying when the Germans came to Shirati and all the Kwaya and Kiroba Chiefs and others went there for meetings. Some of them married in Uluoni, even Chief Nyabange, who married many Jaluo women from Shirati. Mtemi Nyabange's household was on the lakeshore, one mile from the Nyabange Mission of the Mennonites, and his second was here where the mission buildings now stand. The one at the lake had been the compound of a Mubweri, called Nyakua. When the Bweri were chased out by the Kiroba Mtemi Nyabange built his compound there.

When the Kiroba were still in Kuruya, before they came to the place they now occupy, they used to live on the hills around Kuruya such as the hill of Barigamba, Nyambogo, and Nyamachame. All of these are in the neighborhood of Kuruya. All of these hills are named after the wives of the Kiroba and their children. For example the name of Kuruya

Wakiroba wakati bado wako Kuruya, kabla hawajaja hapo walipo, walikaa katika milima ya sehemu ya Kuruya: mlima wa Barigamba, Nyambogo na Nyamachame. Sehemu hizo zote ni jirani na Kuruya. Milima ya Kuruya ni majina ya wake wa Wakiroba na watoto wao, kwa mfano jina la Kuruya ni jina la mwanamke aliyeolewa katika ukoo wa Nyamongo, mke mkubwa wa Mkiroba. Hapo waliishi wote kabla ya vita kati ya wao kwa wao. Vita iliwatawanyisha, hasa ukoo wa huyo mke mkubwa, Nyamongo wao walivuka na kwenda Ngoreme huko Majimoto. Na koo zingine walifuatana hadi huko Bukiroba.

Kuna wake wa Mkiroba ambao waliolewa wakiwa Wilaya ya Tarime, kama vile Mkiseru (Mbuswe) aliolewa kutoka Kiseru wakati wakiwa Nyasoko, na Kiguna yeye ni mwanamke aliyeokotwa kutoka huko Irienyi, wakati Mkiroba alikuwa bado anaishi Kuruya. Lakini walipovuka Mto Mara wakija mahali walipo, walikuta kabila la Wairienyi, ukoo wa Wabamocha wakapigana nao, lakini hao Wabamocha walishindwa vita na wakapishana nao wakavuka wakarudi hapo Irienyi walipo sasa na sehemu ya Tingirime Wilaya ya Tarime. Hapo pia walikuta Waisege, ukoo wa Misumari (Wazanaki) nao walipambana na Wakiroba karibu na mlima wa Kiasuki, kuelekea Bugoshi na wakafukuzwa na Wakiroba na wakapanda juu walipo siku hizi kule Busegwe. Sehemu hiyo, karibu na mlima Kiasuki, ilikuwepo kivuko kwenye Mto Mara, watu walivuka kwa miguu wakikanyaga matende. Mlima wa Bugoshi, jina hilo, lilitokana na jina la Msimbiti moja ambaye aliuawa usiku na Wakiroba, huyo Bugoshi alikuwa akiishi kwenye mlima huo wa Bugoshi.

Musoma Mjini kwa sasa ilikuwa nchi ya Wakabwa na waliondolewa katika vita kati yao na Wakwaya wakishirikiana na Wakiroba na walifukuzwa na wakavuka Mto Mara, wakaenda Ruhu, sehemu ya Kinesi, Wilaya ya Tarime. Na kurudi kwao baada ya vita yao kule na makabila ya huko na waliporudi ndipo wakakalia sehemu wanayokalia kwa sasa. Wakwaya wao walisogea mbele wakahamia sehemu yote iliyokuwa ya Wakabwa na sehemu ya Wakwaya ikakaliwa nusu na Wakabwa. Wakiroba wao waliingia katika sehemu ya Wakwaya kwa kupewa na Wakwaya, maana Wakwaya walikuwa wakishambuliwa mara kwa mara na Wakabwa, na ndipo waliwaita Wakiroba waje wawasaidie vita, maana Wakiroba walionekana wanafananana na Wamasai kwa vita. Na hata walipoingia Wakiroba na ng'ombe ikichinjwa na Wakwaya, basi Wakiroba walikuwa wakipewa nyama na Wakwaya wao walikuwa wakila utumbo wa ng'ombe wakisema kwamba Wakiroba ni kama Wamasai wao kazi yao ni kuchoma nyama hawali utumbo.

is the name of the wife of Mkiroba who was married from the clan of Nyambogo. They all lived here before the war in which they fought each other. That war divided them, especially the clan of this eldest wife, Nyamongo. They crossed over and went to Ngoreme, there in Majimoto. The other clans stayed together until they reached Bukiroba.

There were some other Kiroba wives who were married while they were still in Tarime District. For example an Mkiseru, Mbuswe, who was married from the Kiseru when they were in Nyasoko, and Kiguna, a woman who was picked up in Irienyi when Mkiroba was still in Kuruya. But when they crossed the Mara River to come to the place where they now live, they met the Irienyi, the Bamocha clan, and fought them. But the Bamocha were defeated and they crossed the river and went back to Irienyi, where they now live, in the area of Tingirime, Tarime District. Here they also met the Isege, the clan of Misumari (Zanaki) who fought with the Kiroba near to the Kiasuki hills, on the way to Bugoshi. They were chased out by the Kiroba and they went up to the place that they now occupy in Busegwe. This area is near to the Kiasuki hill where there was a crossing on the Mara River where people walked on the papyrus reeds. The name Bugoshi comes from the name of an Msimbiti who was killed by the Kiroba. This Bugoshi lived on the hill of Bugoshi.

The present town of Musoma used to be the land of the Kabwa. They were removed in the war with the Kwaya allied with the Kiroba, when they fled across the Mara River to Ruhu, the area of Kinesi, Tarime District. They came back after they fought wars there with other ethnic groups and then they settled in their present home. The Kwaya moved up into areas that had been occupied by the Kabwa and half of the land was taken from the Kabwa. The Kiroba came into the area of the Kwaya when the Kwaya gave them land, because the Kabwa had constantly attacked the Kwaya and they called the Kiroba to help them in their wars. They were sought out because they resembled the Maasai in war tactics. When the Kiroba came the Kwaya slaughtered a cow and the Kiroba were given the meat while the Kwaya ate the organs and other parts of the cow. They said that the Kiroba were like the Maasai, whose job it is to roast meat and they don't eat the animal's organs.

The clan of Kiseru (Buswe) comes from the wife of Mkiroba, whom he married when he was still in Nyasoko. If we take the home of Nyangi Warioba: Nyangi was the son of Warioba, the son of Erengo, the son of

Ukoo wa Mkiseru (Mbuswe) mke wa Mkiroba aliyeolewa wakati Mkiroba alipokuwa huko Nyasoko. Tukichukuwa mji wa Nyangi Warioba: 1. Nyangi wa Warioba, Warioba wa Erengo, Erengo wa Kithamara, Kithamara wa Nyariboko, Nyariboko wa Ikohe, Ikohe wa Ruhuro, Ruhuro wa Nyariboko mkubwa, Nyariboko wa Ikohe mkubwa, Ikohe wa Ruhuro mkubwa, Ruhuro wa Ibuse, Ibuse wa Mkiroba; na mama wa Ibuse ndiye Mikiseru. Vita hiyo ya mwisho ilipiganwa sehemu ya Mieaza, karibu na Chuo cha Bweri kwa sasa. Sehemu ambayo watu walipita ili kuvuka Mto Mara ni sehemu ya mlima wa Kyasuke, Bugoshi na Mto Rwamabi. Aliyekuwa kama msemaji mkuu aliitwa Mwita Waithangama yeye ndiye aliyezungumza na Nyakuringa aliyefuata Wadachi Mwanza.

Viongozi wa Kijadi Kipindi cha Wajerumani

Baada ya vita hiyo Wadachi walianza kuingia moja kwa moja, kwanza walipeleka misheni (mission) kule Nyegina na mambo ya kiserikali yalibaki Nyabange ambapo awali palijulikana kama Kyamkeria. Na jina hilo la Nyabange ni jina la Mtemi Nyabange ambaye aliishi katika sehemu hii.

Wao waliitwa Mrothi, yeye kazi yake ilikuwa akiota tu ndoto mambo yanayotakiwa kufanyika, kwa maneno mengine alichukuliwa kama Nabii. Na baada ya kuota ndoto, yeye mwenyewe hasemi ila anaita Msemaji wake (Mgambi) na anamuelezea na Mgambi ndiye anayeita watu na kueleza jinsi Mrothi alivyoota na jinsi utekelezaji unavyotakiwa kufanywa. Mrothi hakujiruhusu au kuruhusiwa kueleza mambo yake mwenyewe. Siku hizi mambo haya yameanza kupotea polepole, na sehemu hii Mrothi wa mwisho ni Wambura Bugosi, yeye alifariki mwaka 1989. Na tokea hapo mambo hayo yamenyamaza kabisa. Mashujaa wa Wakiroba waliongoza vita hizo ni: 1.Wibagi, 2.Waibe Makarambe, 3.Magori Magoma, 4.Kyamrusia, 5. Magurushimi, 6. Matiko Sasi, 7. Kitende Matiko, na 8. Wairobi.

Kuingia kwa Wajerumani sehemu hii ya Nyabange ni kwenye mwaka 1910. Walimu wa Kijerumani waliofundisha katika shule ya Nyabange wakati wakina Mwita Bunduki wakisoma ni mwalimu: Bwana Dominik na Bwana Paulo. Walifundisha dini pamoja na kusoma na kuandika, na pia lugha ya Kiswahili, lakini Nyakatende alikuwa ni wa Dini. Dominik alihamia hapo alipotoka kule Shirati alipokuwa akifundisha pia. Dini yao iliitwa “Pesti” na husali Jumapili. Na vitabu vilivyokuwa vikitumika viliitwa “Des Book”² (Desk) na kingine kiliitwa “Fiberi.” Mnamo mwaka 1914 Wajerumani walifunga shule ya Nyabange na waalimu

2 Matamshi ya wenyeji yanayotokana na neno la Kijerumani, “Das Buch”

Kithamara, the son of Nyariboko, the son of Ikohe, the son of Ruhuro, the son of Nyariboko the elder, the son of Ikohe the elder, the son of Ruhuro the elder, the son of Ibuse, the son of Mkiroba, and the mother of Ibuse was Mikiseru. This last war was fought in the area of Mieaza, near to the Bweri College today. The area where people passed through when they crossed the Mara River was that of the Kyasuke hill, Bughoshi and Rwamabi River. The one who acted as chief spokesman was called Mwita Waithangama -- he was the one who spoke with Nyakuringa, who went after the Germans in Mwanza.

The Period of Traditional Rule and the Beginning of German Rule

After these wars the Germans began to arrive, one after the other. First they established the mission at Nyegina. The government headquarters remained here at Nyabange, at the time when it was known as Kyamkeria. The name of Nyabange comes from the name of Mtemi Nyabange, who lived in this area.

The traditional leader was called a “Mrothi,” whose work it was to dream dreams that would reveal what needed to be done. He was also known as a prophet. After he dreamed he would not tell it himself but would call his “speaker” who would explain what the “Mroth” had dreamed and how this should be implemented. The Mrothi did not allow himself or was not allowed to explain things himself. But these days these things are being lost. The last Mrothi in this area was Wambira Bugosi who died between 1988-9. From that time on these things have been completely silent. The heros of the Kiroba who led these wars were: 1. Wibagi, 2. Waibe Makarambe, 3. Magori Magoma, 4. Kyamrusia, 5. Magurushimi, 6. Matiko Sasi, 7. Kitende Matiko, and 7. Wairobi.

The Germans came to this area of Nyabange in 1910. The German teachers who taught at the Nyabange school when Mwita Bunduki and his colleagues were in school were Bwana Dominik and Bwana Paulo. They taught religion, reading, and writing and also the Kiswahili language. Their religion was called “Pesti” and they worshiped on Sundays. The books they used were called “Des Book”² and “Fiberi.” In 1914 the Germans closed the school at Nyabange and the teachers were taken to the warfront. But before the school closed the teachers told the pupils, “we are going to war, but if we survive, we will go back to our homes because we don’t think we will win this war since we are attacked by so many ethnic groups, but if they beat us they will oppress you since they are bad people.”

2 Spoken derivation of the German, ‘Das Buch.’

wakapelekwa vitani, lakini kabla walimu kuondoka waliwaambia wanafunzi kwamba, “Sisi tutakwenda vitani lakini tukirudi wazima, inaonekana tutarudi kwetu, maana tunaona labda hatuwezi kushinda, maana tunashambuliwa na makabila mengi sana ila wakitushinda watawatesa, maana ni watu wabaya.”

Mji wa Nyabange haukujengwa sana, maana kina cha maji kwenye ziwa mahali walipokuwa wakiweka mashua yao palikuwa ni pafupi, meli hazikuweza kuingia bandarini. Kwa hiyo mji ukajengwa Musoma, penye maji yenye kina kirefu. Ndio maana Nyabange ilibaki shule tu na wakina Nyangi Warioba walikuwa wakifanya kazi ya kumwagilia Bustani ya Wazungu hao. Bwana Sirusi ndiye aliyehamia Musoma na vita ilipiganwa wakati wapo Musoma. Mjerumani aliyefika mara ya kwanza Musoma alitwa Bwana Sirusi, lakini walikaa Misheni ya Nyabange na wakati usafiri wa meli ulipoanza walihamia Musoma, wakisema maji ya ziwa ya pale Nyabange hayana kina kirefu inaweza kukwamisha meli, kwa hiyo wakahamishia boma Musoma pale ilipo kwa sasa. Lakini shule na misheni ikabaki Nyabange. Bwana ambaye alifuatia akakaa Musoma kama D.C. alitwa Bwana Peski, yeye alikuwa mkubwa na yeye hakukaa hapa Nyabange. Na mara kwa mara walikuwa wanakaa Wazungu watatu, Bwana Polisi, Bwana Mkubwa na Bwana Shauri. Askari wa kawaida walikuwa ni Waafrika. Wajerumani hao majina yao hasa yaliwashinda watu kutamka ila watu waliwapachika majina ya kisiri tu hata wao mara nyingi hawakuelewa kwamba wanaitwa hivyo.

Vita vya 1914-1918 kati ya Wajerumani na Waingereza, iliyopiganwa huko Kisii Kenya, vita hiyo iliuwa askari moja wa Kijerumani aliyekuwa akikaa Nyabange, jina lake Einjaehrig Feiwilliger Hergert Granz Schutztruppe D. Oast Africa.” Aliletwa angali hai na akaja akafia hapa na jiwe la kaburi lake bado jina linaonekana. Kuna wengine pia ambao walifika hapa kwa maradhi ya kawaida, kama mke wa Mwalimu Dominik. Baada ya miaka nyingi kupita, kabla ya Uhuru wa Tanganyika, walikuja Wajerumani watatu, wakike mmoja na wanaume wawili, kuja kutembelea sehemu hiyo ambayo huyo askari wa Kijerumani alizikwa. Wageni hao walifika kwa Mzee Mwita Bunduki akawaongoza kwenye kaburi na walisali pale na kupiga picha na mwisho waliondoka, baada ya kuuliza maswali mengi, na wakatoa shilingi hamsini kwa Mzee Mwita kumshukuru kuwaonyesha na kumbukumbu yake kwa kuwapa maelezo. Baada ya miaka michache kupita watu walikuja usiku wakafukuwa kaburi na kutoa mifupa nje na wakatoweka tena, ila walitoa sauti wakisema majirani walio karibu na kaburi hilo wasitoke nje ama sivyo wataona cha mtema kuni. Kesho yake watu walikusanyika kuja

The village of Nyabange was not built up very much because the depth of the water here at the lake was not enough for the large steamers to enter into the port. So therefore the town was built in Musoma where the water was deep enough. This is why Nyabange remained as a school only and people like Nyangi Warioba worked for them and watered their garden. Bwana Sirusi was the one who moved to Musoma and the war was fought while they were in Musoma. Bwana Sirusi was the first German to come to Musoma, but he lived here at the Nyabange Mission. When the lake steamer transport began he moved to Musoma, saying that the harbour was not deep enough at Nyabange and the ships could get stuck. So they moved their fort to Musoma, where it is today. But the school and the mission remained in Nyabange, in the hands of the mission. The next D.C. in Musoma was called Bwana Peski, who was a big man, he did not live here in Nyabange. Sometimes there were three whitemen living here, a police officer, the head man, and the counselor. The ordinary soldiers were Africans. The people were unable to pronounce the German names and so they gave them nicknames, which were kept secret and the Germans did not know what they were called by the people.

The war of 1914-1918 between the Germans and the English was fought in Kisumu Kenya. In this war a German soldier who lived in Nyabange was killed. His name was "Feiwilliger Hergert Granz, Schutztruppe D. Ost Africa." He was brought here still alive but died here and his name can still be seen on the gravestone. There are also others who died here from ordinary diseases such as the wife of the teacher Dominik. Many years before the independence of Tanganyika three Germans, one woman and two men, came to visit the place here where this German soldier was buried. They went to Mzee Mwita's house, who then directed them to the grave. They prayed and took photographs and later they left after asking many questions. They gave Mzee Mwita 50 shillings to thank him for showing them the grave and for explaining it to them. After a few years people came at night and took his bones from the grave. As they left they yelled to the neighbors that they should not come out or they would see amazing things. The next day the people gathered to see what had happened and they later reburied the bones. The three Germans who came said that the dead soldier was their uncle and that he died before getting married.

One soldier from the German times was left near the lakeshore, near to Musoma town. He was an Mhehe and was told by the British ruler

kuona yaliyotokea, mwisho mifupa hiyo ilirudishwa kaburini tena. Hao Wajerumani watatu waliotembelea kaburi hilo wao wanasema kwamba marehemu alikuwa ni baba yao mdogo na alikufa kabla hajaoa.

Askari mmoja wa wakati wa Wajerumani alibaki kandokando ya ziwa karibu na mji wa Musoma naye alikuwa kabila la Wahehe. Aliitwa na mtawala wa Kiingereza hapo Musoma ili aende kwake. Lakini huyo Askari alikataa aliwatuma askari wa Waingereza kwenda kumsaka, lakini alikatalia ndani, mwisho walianza kushambulia nyumba yake na wakamuua hapo hapo. Mwalimu wa Kiafrika aliyefundisha hapa baada ya kufundishwa na Wajerumani yeye aliitwa Nyakigendi na alifundisha kule Nyamisangura.

Mapadri wa kwanza kujenga Nyakatende: Hawa kazi yao ya kwanza waliyofanya ilikuwa ni ya upatanishi kati ya wenyeji na Waingereza watawala, na pia kujaribu kujifunza mila ya wenyeji pole pole. Siku moja alikuwepo mtu moja, jina lake Ragitha Mkiroba, alitorosha mke wa mtu mwingine, kabila la Wakwaya, na walimtoza huyo Ragitha ng'ombe. Basi haikuchukuwa muda akamtorosha huyo mwanamke tena, na safari hii alienda naye hadi huko Sesa. Na Bwana wake safari hii alikuja kwao Ragitha na wakakuta mke wa ndugu wa Ragitha, basi walichukuwa huyo mwanamke wakaenda naye huko Bukwaya kulipia mke wao aliyetoroshwa na Ragitha. Jambo hili lilishangaza sana mapadre waliokuwa hapo Nyakatende, basi wao walichukuwa hatua na kumfuata walikompeleka huyo mama ambaye ni bibi yake wakina Nyangi Waryoba, akarudishwa kwa Bwana yake. Na wakamwambia yule mtu atafute mahali alipo Ragitha, aweze kumrudishia mke wake, si kuchukuwa mke wa mwingine kwa nguvu kwa kosa la jamaa. Jambo hilo lilianza kuvutia watu pamoja na ushanga wa shingoni, ambao mapadri hao walikuwa wakiwapa waumini wao.

Dini ya Kiislamu ililetwa hapa na wakajenga nyumba yao hapa Nyabange, aliyekuwa akiongoza aliitwa Msharifu, kutoka Pwani, hadi leo bado mji wake panaitwa Kwa Msharifu. Aliacha mke wake, akiitwa Mwanahawa, na wajukuu wake wapo.

Utawala wa Kitemi

Ukiacha utawala wa madawa au wa utajiri uliotangulia na iliyofuatwa tangia kabila hili litokeze, watawala wakati wa utawala wa Wajerumani hapa ni:

1. Karega, alichanganya utawala: utawala wa utajiri na kisha akawa Mtemi kwa muda.

Karega alipewa utawala na Wadachi, lakini kabla ya hapo

in Musoma to go back to his home. But the soldier refused to go and they sent British soldier to go get him but he resisted them, finally they attacked his house and killed him right there. The African teacher who taught here after the German teachers left was called Nyakigendi. He taught there in Nyamisangura.

The first duty of the priests who built Nyakatende was to bring cooperation between the local people and the British rulers and also to try to follow the customs of the people little by little. One day there was a man called Ragitha, an Mkiroba, who stole the wife of another man, an Mkwaya. They fined Ragitha one cow. But before long he kidnapped the woman again and took her to Sesa. This time her husband came to Ragitha's home and found the wife of Ragitha's brother at home, so he took her with him to Bukwaya to replace the wife who had been taken by Ragitha. This issue amazed the priests who were here at Nyakatende. So they decided to take matters into their own hands and follow him where they had taken this woman, who is the grandmother of people like Nyangi Waryoba, and return her to her husband. They told the man to find out where Ragitha was so that they could return his wife to him. He should not to take the wife of another man by force for the sins of the family. This matter started to bring people together with their rosary bead on their necks, which the priests gave to their believers.

The Islamic religion was brought here and they built a mosque here in Nyabange. Their leader was called the Msharifu, from the coast. Up to this day his compound is still called the Msharifu's place. He left behind a wife named Mwanahawa and his grandchildren are still alive.

The Rule of the Chiefs

If you leave aside the reign of those with medicine or of wealth, which came first, then the next leaders since this ethnic group had rulers during the reign of the Germans here were:

1. Karega mixed the rules -- he was a ruler by wealth and then he was made a temporary chief.
2. Mtemi Nyabange ruled for twenty six years.
3. Mtemi Marwa, the son of Nyabange ruled for six years and after Marwa the people elected Mkereti but he was afraid and decline so they put in Kitara.
4. Mtemi Kitara from Zanaki was made the chief and after him was Mukunja.
5. Mtemi Mukunja, the son of Karega, ruled, followed by his

alikuwa ni mtu mwenye mali nyingi huko Bukwaya, Musoma na alikuwa ni mtu anayependwa na watu sana. Alipigana na makabila jirani na kuwashinda, ila alikuja kushindwa na Wajaluo walipoingia sehemu hiyo ya Wakwaya, waliopigana kwa kutumia ngao na mwisho wakamshinda Karega. Naye alipata ushindi tena kwa kupewa msaada na Wajaluo na Wadachi.

2. Mtemi Nyabange, alitawala miaka ishirinni na sita.
3. Mtemi Marwa, mtoto wa Nyabange alitawala miaka sita. Alipoacha Marwa, watu walimteua Mkereti awe mtawala lakini aliogopa.
4. Mtemi Kitara, kutoka Zanaki aliwekwa.
5. Mtemi Makunja wa Karega, alitawala, na baadaye mtoto wake akatawala.
6. Mtemi Pio Makunja, na akafanyiwa na jamaa zake njama na kumuua wakisema kwamba mama yake alikuwa ni Mjaluo, si kabila la Wakwaya na mama yake alikuwa mateka hawezi akatawala. Na aliyetawala mara ya mwisho kufuatana na utawala wa kuchaguliwa ni
7. Mtemi Musira, yeye aliacha mwaka 1961 wakati wa Uhuru wa Tanganyika chini ya Rais Julius Kambarage Nyerere. Wakati mtindo wa utawala wa Makatibu Tarafa ulipoanza, hawa wao waliajiriwa na serikali na kupelekwa popote serikali ilipowapangia.³

³ Wazee ambao walishirikiana katika maelezo ya Wakiroba walikuwa Mwita Bunduki (16/5/1991) na Nyange Warioba.

son Pio.

6. Mtemi Pio Makunja, whose family plotted to kill him, saying that his mother was an Mluo, not of the Kwaya ethnic group, and his mother was a captive, therefore he cannot rule. The last person to rule according to the rule of election was Musira.
7. Mtemi Musira, who stepped down in 1961 at the time of Tanganyikan independence, under President Julius Kambaraga Nyerere. When the rule of District Secretaries began these leaders were employees of the government and sent wherever they wanted them.³

³ The main informants for the Kiroba were Mwita Bunduki (16 May 1991) and Nyange Warioba.

WASWETA

Wasweta walitoka sehemu ya Masaba, huko Uganda. Safari yao hiyo iliwafikisha huko Kenya, sehemu ya Umaragoli kwa siku hizi. Jina hili la Wasweta walilipata njiani wakati wakija na kupitia sehemu nyingi. Na jina hilo lilitokana na jina la matunda ya mti inayoitwa masweto, na matunda hayo walikuwa wakila wakiwa na njaa huko porini. Matunda hayo hupatikana kando kando ya mito na hupendwa sana na nyani na miti yake hukuwa sana kwenda juu ambavyo nivigumu mtu kupanda. Watu hawa walikuwa wanangojea wakiona nyani wamepanda juu ya mti huo, nao wanakwenda pale chini ya miti na matunda huanguka chini kwa kuchumwa na nyani ndipo watu wanaokota na kula. Basi Wasweta waliishi kwa kula matunda hayo wakati wakisafiri, ndipo waliona kwamba nyani ni ndugu yao na wakaamua kwamba hawawezi kamwe kuuwa nyani wala kumtesa kwa njia yoyote.

Baadhi ya Wasweta walibaki huko hadi leo, na unaweza kuwatambua hata kwa mwiko wao wa kutokugusa nyani au kumwua. Wengine waliendelea hadi Kisii, huko Kenya na pale Wasweta wachache walibaki

SWETA

The Sweta came from Masaba in Uganda, their journey took them to Kenya in Maragoli, as its known today. The name came from the fruit of a certain tree called “masweto” which they ate when they were hungry on the way. This fruit is found along the banks of rivers and is preferred by baboons. The tree grows tall and it is difficult for a man to climb. These people used to wait until the baboons had climbed up and then they would go under the tree and the fruits would be dropped by the baboon, then the people would pick them up to eat. So the Sweta survived by eating these fruits during their journey. Thus they considered the baboon as their brother and decided that they would never kill a baboon or to torture it in any manner.

Some of the Sweta remain there even to today and you can identify them by their taboo not to touch the baboon or even to kill it. Others went on to Kisii in Kenya and here a few Sweta remained who are still there. The others continued with their journey to Suna Migori, also in Kenya. Even here some Sweta were left and the rest

kule hadi leo. Na Wasweta waliendelea na safari hadi Suna, sehemu ya Migori huko Kenya. Na pale Wasweta wachache walibaki pale na wengine waliendelea hadi Mbogi, sehemu ya Bwiregi, nchi ya Wakuria, karibu na Mto Mara na ilikuwa ikiitwa Mbogi Maruma na pia wachache sana walibaki pale. Na wengine waliendelea hadi Bukene, nchi ya Wasukuma, kwenye mlima wa Watakama, hapo ndipo kwa sasa watu wanafikiri ndiyo ilikuwa chanzo cha Wasweta. Hapo pia Wasweta walibaki pale na baadhi wakaanza mwendo wa kurudi nyuma ili wafuate wenzao waliobaki nyuma. Safari hii walifikia Nera, pia nchi ya Wasukuma na pale pia Wasweta wachache walibaki na wengine waliendelea hadi Kanadi, huko katika nchi ya Wasukuma na wachache sana walibaki pale na wengine waliendelea hadi Rasi ya Magu, ambako siku hizi kuna Kiwanda cha Pamba. Na pale Wasweta wakagawanyika tena, wengine walibaki hapo na wengine wakapanda mtumbwi hadi kwenye kisiwa cha Kiatasima, na pale Wasweta walihama na wachache kati yao walibaki kisiwani pale, na waliohama nao wakagawanyika mara mbili wengine walibaki Guta, sehemu ya Bunda kando kando ya ziwa, wakiwa na nia ya kurudi kwa wenzao waliobaki katika nchi ya Wasukuma lakini walikosea njia wakaendelea hadi Ikizu. Na wengine walibaki pale na wengine wakaendelea hadi katika bonde lililopo kati ya Iramba na Maji Moto ambako ni nchi ya Wangoreme kwa sasa. Na Wasweta walioingia pale wamemezwa humo hadi leo, lakini tabia yao bado ni ya Kisweta.

Wakati walipogawanyika katika Kisiwa cha Kiatasima wengine waliendelea na mtumbwi hadi Kisiwa cha Ukerewe na walikaa pale, lakini baadhi yao waligawanyika wakaendelea hadi Kisiwa cha Rukuba, na walikaa pale kwa muda na tena wakahama lakini walibaki Ukoo mdogo wa Nyegiga. Na wengine wa Ukoo mdogo wa Rukuba wao waliendelea mpaka nchi ya Wakabwa, sehemu ambayo kwa sasa inaitwa Busweta wa Nyaganohe. Na waliobaki waliendelea hadi kule Sonjo Busweta, sehemu wa Nyamagaro kwa Athumani Rubunda, aliyekuwa Mtawala wa sehemu hiyo. Watu waliofika pale walikuwa Nthunda na watu wake, Thunyi na watu wake, Ngogi na watu wake na Jesi pia na watu wake. Pale Sonjo walikaa kwa muda na wengine wakasogea kule Seregere hapo hapo Nyamagaro na wengine wakaenda Mkoma, karibu na Minigo, kule Shirati, nchi ya Mtawala Nyamusi. Na wakati huo Wasurwa ndiyo waliokuwa wenyeji wa sehemu hiyo. Na pale walikaa kwa muda ila Jesi yeye alihama tena akaenda kule Gwasi Kenya, kwenye sehemu inayokaliwa na Wagasi na WaKaksingiri. Na Ngogi yeye alipenda sana ufuagaji wa ng'ombe na alihama kule Mkoma akaenda hadi kule juu karibu na Tarime na akakaa hapo sehemu ya Gamasara kwa sasa na panaeleweka kama Wasweta na

went on to Mbogi in Bwiregi, in Kuria country near the Mara River, known as Mbogi Muruma. Again, a few of them were left here. The rest of them moved to Bukene, in the land of the Sukuma, near the Takama mountains. This is the place where people assume to be the origin place of the Sweta. Some of them were left here and the others moved back where they had come from in order to find their relatives they had left behind. On this journey they reached Nera, also in the land of Sukuma, and even here some Sweta were left and others went on to Kanati, in the land of Sukuma and some few remained here and the rest went to Rasi of Magu, where these days there is a Cotton Gin. Here again they split up, many of them remained here and some few went in boats to Kiatasima Island. Here again they moved and a few were left on the Island and the ones who moved also split into two. Some remained in Guta, in the area of Bunda on the shores of the lake with the intention of going back to join the people who were left in Sukuma. But they lost their way and went up to Ikizu and here some remained and others went on up to the valley which is between Iramba and Maji Moto, to the land of the Ngoreme at present. The Sweta who were left here were absorbed among the other ethnic groups but their culture is still that of the Sweta today.

When they split up on Kiatasima Island some went in boats to the Island of Ukerewe and they stayed here, although others went to Rukuba Island and they stayed there for a while before moving. But the small clan of Nyegiga stayed behind and another small clan of Rukuba went on to the land of the Kabwa, at a place that is now known as Busweta Nyaganohe. The rest went to Sonjo Busweta, an area in Nyamagaro, at the home of Akumani Rubunda who was the ruler of this section. The people who arrived here were Nthunda and his people, Thunyu and his people, Ngogi and his people, and finally Jesi and his people. There in Sonjo they stayed for a while and then others moved forward to Seregere, just there in Nyamagaro, and others went to Mkona, near Minigo in Shirati, the land of the ruler Nyamusi. At this time the Surwa were the inhabitants of this section and they stayed here for a while but Jesi moved again and went to Gwasi Kenya, in a place inhabited by the Gasi and the Kaksingiri. Ngogi liked to keep cattle and moved to Mkoma and also up to a place near Tarime where they stayed in Gamasara, known as an area of the Sweta of Mageta. Mageta ruled during the reign of the Germans and the

Mageta. Mageta yeye ametawala wakati wa Ujerumani na Waingereza na aliacha kutawala kwenye mwaka 1949. Yule Thunyi aliyebaki kule Mkoma alihama tena akaja hadi Sonjo akajiunga na Nthunda wakawa pamoja hapo. Na hadi sasa Wasweta wa asilia katika sehemu hii ya Suba ni wa Ukoo wa Nthunda na Thunyi (Kiunyi). Kutangatanga kwa Wasweta kulitokana na njaa, vita na maradhi.

Wasweta wanaokaa kule Gamasara na Wasweta wanaokaa Nyamagaro na wanaokaa Kibuyi, sehemu ya Wasweta wa Nyanganohe, walizidi kufahamiana kwa sababu walikuwa wakitambika pamoja. Kwa mfano kama Wasweta wa Nyamagaro Sonjo wakiua nyani kwa bahati mbaya, basi ilibidi wawaite Wasweta wa Gamasara na pamoja walishirikiana kwa matambiko ya huyo nyani. Wale walioua nyani hutoa vipande vya majembe ya mikono, mbuzi watatu na ulezi. Watu wote wanakwenda kwenye pango wanaolala nyani, na pale mbuzi moja huchinjwa na kuchomwa, na kuliwa na watu wote waliohudhuria pale. Halafu ulezi wanaacha juu ya jabali kwenye pango la nyani ili nyani nao waje wale, ikionyesha kwamba wameshirikiana pamoja na Wasweta, ambao ni rafiki yao. Vipande vya jembe pamoja na mbuzi wawili huchukuliwa na upande walioalikwa. Kwa mfano Wasweta wa Nyamagaro huwapa wale wa Gamasara mbuzi hao na majembe. Malipo ya majembe na mbuzi yalikuwa yakihesabiwa kama ni fidia kwa upande wa waliofiwa. Ndiyo maana wale waliosababisha kifo hutoa malipo hayo kuwalipa nyani ulezi. Jambo hili liliendelea hadi mwaka 1937, wakati wa vita kuu ya pili, maana wakati huo ilitokea njaa na nyani walizidi sana kushambulia vyakula ghalani pamoja na mashambani na kushika kuku na watoto wa mbuzi na kondoo. Sasa ilibidi Wasweta waliokuwa kwenye sehemu yenye wanyama hao nyani wauawe ili watu wasife njaa na kwa sababu nyani walikuwa wakiuawa kwa uwingi. Ilishinda Wasweta kulipana au kutimiza matambiko ya nyani hao waliouawa. Jambo hili pia lilileta utengano mkubwa sana kati ya wale waliokuwa wakisumbuliwa na nyani na wale ambao nyani hawapo sehemu yao. Maana wao walizidi kudai walipwe na upande wanaokaa nyani. Na wale waliokuwa wakishambuliwa na nyani waligoma, wakisema ilibidi waue nyani ingawaje walikuwa wakiwahesabu kama ni ndugu zao, lakini nyani waligeuka kuwa adui kushambulia mali za ndugu zao.

Siku moja vijana wa mji wa Nthunda walikwenda kuwinda kwenye mlima wa Ngoreme. Na waliona moshi wa moto kwa mbali na jambo hili waliporudi nyumbani kwao walieleza wazazi wao kuhusu jambo hilo. Na kesho yake wazee walilifuatilia, nao walihakikisha kuwa ni kweli. Na walienda hadi kwenye mji huo, na waliposalimiana na watu wa

British and retired about 1949. Thunyi, who remained in Mkoma, moved again to Sonjo and joined Nthanda where they became united again. Up to the present the true Sweta who live in this area of Suba are from the clans of Nthunda and Thunyi (Kiuny). This moving around of the Sweta was due to famine, wars and diseases.

The Sweta who live in Gamasara and the ones who live in Nyamagaro, those of Kibuyi, in the area of the Sweta of Nyangamohe became familiar with each other because they used to make their ritual sacrifices together. For example if the Sweta of Nyamagaro Sonjo killed a baboon by bad luck they would be required to call the Sweta of Gamasara and would cooperate in the ritual for the baboon. Those who killed the baboon had to give the iron blades of hand hoes, three goats and millet. All the people would go to the caves where the baboons slept where one goat was slaughtered and roasted and eaten by all the people who had gathered. Then the millet was left on a rock, by the baboon caves, so that the baboons could also eat. This demonstrated that the baboons were joined together with the Sweta as their friends. The hoe blades and the two goats were given to the group that was invited to come. For example, the Sweta of Nyamagaro gave those from Gamasara the goats and hoes. The payment of the goats and hoes were a sign of reparation for those who were bereaved. That is why the side that killed the baboon had to pay the millet for the baboons. This ritual practice continued up to 1937. During the Second World War there was famine and the baboons destroyed food, both in the stores and the fields and they also ate people's chickens, goat kids and lambs. This forced the Sweta who were in this area of the baboons to kill them, so that the people would not die of hunger. Since so many baboons were being killed it became difficult to pay each other the reparations. This issue also brought about division between the people who were being attacked by the baboons and others who were not, because they still insisted on being paid by the people who lived near the baboons. Those who were being attacked by the baboons refused to pay, saying that they were forced to kill the baboons. Although they respected the baboons as their brothers, they had turned into enemies attacking the food of their brothers.

One day some young boys from Nthunda went to hunt in the Ngoreme mountains and they saw smoke from afar and told their parents what they had seen. The following day the elders looked into the matter and saw that it was true. They then went up to that

mji huo, waliwauliza, “Mu watu gani na mnatafuta nini hapa?” Wasweta wakawajibu wakisema, “Sisi ni Wasweta na tunatafuta moto.” Basi nao wakawaambia Wasweta kwamba, “Sisi ni kabila la Wakingu.” Mwishowe waliwapa Wasweta moto, wakiwa na wasi wasi wakifikiri kwamba hao Wasweta walikuwa wakiwafuatilia kuwapiga vita. Na pia waliwauliza Wasweta kwamba, “Kwa sasa mnakaa wapi?” Nao wakawajibu wakisema kwamba, “Sisi tunakaa kule chini ziwani.” Na baadaye wale wazee walirudi nyumbani kwao na kesho yake vijana wa Wasweta walikwenda kuwinda na kule walikutana na vijana wa Wakingu na waliwinda pamoja bila vita. Na waliporudi nyumbani walikuja na kuwahadithia wazazi wao, na pia wazazi walifurahi sana kuona ushirikiano mwema huo. Na tangia hapo kati ya Wakingu na Wasweta urafiki mkubwa ulitokea.

Kwa sasa kabila kubwa la Wasweta ni hawa wanaokaa katika Wilaya Tarime hapa Tanzania, ingawaje hawajakaa sana katika nchi hii, maana kuna rika kumi na tatu tangia wahamie hapa, babu na mababu kumi na tatu kuishia mwaka 1918. Hata hivyo Wasweta waliobaki sehemu tulizotaja wao wamemezwa sana na makabila ambayo wanaishi ndani yao. Kwa mfano wa Wasweta waliobaki: 1. Bukene kule Tabora, 2. Waliobaki Kisii, Kenya, 3. Waliobaki Suna Kenya, 4. Waliobaki Kakamega Kenya, 5. Waliobaki Sukuma Tanzania, 6. Waliobaki Ngoreme, huko Musoma, na kadhalika. Wote utawakuta lugha yao kwa sasa ni lugha ya wale wenye nchi asilia ya pale ndiyo wanayotumia.

Ukoo wa Wasweta wanaoishi kando kando ya Ziwa Victoria katika Wilaya Tarime ni Wabahiri Kiunyu (Thunyu), wao asili yao ni watu wa Uganda ila babu yao, Mzee Merwage, yeye alinunuliwa na watoto wa Mzee Kiunyi. Wao walimnunua huko Uganda wakati wakienda kufanya biashara huko. Huyu Mzee Merwage alikuwa na wanawake wawili na walipozaa watoto wao, ikawa nao wakajigawa mara mbili yaani: Ukoo wa, 1. Wabahiri Kiora, ambayo ni Ukoo wa Chifu, na, 2. Wabahiri Mwandu, ukoo ambao alikuwa Chifu. Na huyo Mzee Merwage alikufa huko Busweta, upande wa Nyamagaro na akazikwa hapo.

Makabila waliokuwa sehemu hizi kabla ya Wasweta ni: 1. Wakingu, kabila hili mpaka sasa hivi bado wapo hapa Busweta, ila sasa wamemezwa na Wasweta lakini bado wapo na ndiyo waliowapa Wasweta moto, nao ndio wakina Mzee Mchango Mtaki. Na walikuwepo, 2. Wagendi, nao bado wamo na hata kijiji chao inaitwa Bugendi, kijiji cha ujamaa. Na kabila la 3. Warugo, nao kwa sasa wamo katika kijiji cha Muharango, kijiji cha ujamaa. Na kwa sasa wote wanaishi na Wahacha. Na kabila la 4. Warumbazi, ambao kwa sasa unaweza kuwapata katika sehemu ya Wakenye, katika Wilaya ya Tarime. Wao hakuna hata mojawao

village and when they greeted the people of that village they were asked, "Who are you and what are you looking for?" The Sweta replied, "we are the Sweta and we are looking for fire." The people told them that they were the Kingu people. In the end they gave the Sweta fire, fearing that the Sweta were following them to make war on them. They asked the Sweta where they were living. The Sweta replied that they were living down by the lake. Later the old men went back home. The next day the young boys went hunting and there they met up with young boys from Kinga and they hunted together, without fighting. When they went back home, they told their parents and the parents were happy to see this friendly association. And from that time to this they have enjoyed friendly relationships between the Sweta and Kinga.

The largest Sweta group now live in the Tarime District of Tanzania, even though they have not lived in this district for a long time. Thirteen generations have passed since they moved here in 1918. In spite of those Sweta who remained in the places we have mentioned above, many were swallowed up by the ethnic groups among whom they settled. For example, among the Sweta who remained behind include 1. the Bukene of Tabora, 2. those who remained in Kisii Kenya, 3. those who remained in Suna Kenya, 4. those who remained in Kakamega Kenya, 5. those who remained in Sukuma Tanzania, and 6. those who remained in Ngoreme in Musoma, etc. You will find that they now all speak the language of those among whom they settled.

Among the Sweta clans who live along the shores of Lake Victoria, in the Tarime District are the Bahiri Kiunyu (Thunyu). Their origins are in Uganda and their grandfather Mzee Merwage was bought by the children of Mzee Kiunyu, who bought him in Uganda when they went to do business there. Mzee Merwage had two wives and their children were divided in two, or the clans of, 1. Bahiri Kiora, which is the royal clan from which the chief is chosen, and 2. Bahiri Mwandu clan, which had a chief. Mzee Merwage died there in Busweta, in Nyamagaro and was buried there.

Among the ethnic groups that lived in this area before the Sweta came were 1. the Kinga. This ethnic group lives in Busweta even today and they have been swallowed by the Sweta, but are still here. They are the ones who gave the Sweta fire and include people

aliyebaki katika sehemu ya Wasweta wanaoishi kando kando ya Ziwa Victoria. Kuna usemi katika sehemu ya Wasweta inayosema Warumbazi wamekwenda na siku (*Warumbazi wayeisiku*). Wao walihamishwa na Wahacha na hawakuhamishwa kwa vita ila waliwahamisha kwa ujanja.

Na sehemu waliyokuwa wakikaa hao Warumbazi ikakaliwa na Wahacha waliokuwa wakiishi kisiwani, na pale ndipo baadaye wakaungana pamoja, Wahacha na Wasweta. Na ushirika wao huo wakauita Ikara. Sababu ya ushirika huo ni wawe na nguvu ya kupigana vita na maadui wao. Ushirika wao ulifarakana (kuvunjika) kwa sababu ya kugawana mali, “Gaira” wanayoteka kutoka kwa maadui zao wakati wa vita. Kufarakana kulitokea siku moja walipokwenda vitani na wakabahatika kupata ng’ombe wengi, na wakati wakigawana Wasweta walitaka wachukue ng’ombe wengi kwa sababu siku hiyo wao waliongoza vita wakiwa katika mstari wa mbele na vijana wao wengi waliuawa. Lakini Wahacha walikataa jambo hilo nao wakidai kwamba wao pia wamepoteza vijana wengi zaidi ya Wasweta. Siku hiyo hawakuelewana hata fujo ikatokea wakapigana wao kwa wao. Na tokea siku hiyo Wahacha na Wasweta wakawa maadui tena.

Tokea siku hiyo maadui wa Wasweta na (waliokuwa washirika wao) Wahacha, yaani, Wakiseru na Wasimbiti, wakapata nafasi ya kuwashambulia. Wakiseru (waliojulikana pia kama Wakakseru) waliongozwa na Wahacha (baada ya ushirika wao na Wasweta kuvunjika) ili wawashambulie Wasweta. Wahacha pia walidai kwamba Msimbiti ni ndugu yake. Kwa hiyo ikawa wanawasaidia Wasimbiti kuwashambulia Wasweta. Sasa ikawa kuelewana na kuishi pamoja kukawa kumevunjika kabisa. Wakati huo Wasurwa wao bado walikuwa wanaishi Shirati na mwisho wao ilikuwa ni pale Kitima, maana sehemu yote ya Manyanyi ilikuwa sehemu ya Waroko. Lakini sehemu inayokaliwa na Wasurwa siku hizi ilikuwa inakaliwa na Wahacha na Wasweta, maana waliigawana wakati walipofukuza maadui, wakati walikuwa bado wanaishi ndani ya Chama chao cha Ikara.

Wahacha na Wasurwa wakawa tena marafiki na wakagawana sehemu hiyo iliyokuwa ikiitwa Bukara. Na Wasweta wakatoka pale na wakarudi hadi sehemu ya Mugango huko Musoma, na pale vita kati yao na Wamugango ikawafukuza wakarudi hadi Ukerewe. Wasweta walitoka Ukerewe tena wakaja hadi Bukabwa, ambayo kwa sasa ni sehemu ya Wasweta, kwenye kijiji cha Kibuyi. Wakati huo ilikuwa ilikaliwa na Wakabwa na wao walikuwa wakipigana na Wasimbiti, na ndipo Wasweta wakajiingiza kusaidia Wasimbiti vita na ndipo wakawashinda Wakabwa nao wakakimbia wakaenda kule ng’ambo Wilaya ya Musoma.

like Mzee Mchango Mtaki. Another of those ethnic groups are 2. the Gendi. They are still here and their village is called Bugendi and is an ujamaa village. Followed by 3. the Rugo, now in the ujamaa village of Muharango who live with the Hacha and 4. the Rumbazi. Now they are found among the Kenye in the village of Somba Masoko in Tarime District. None of their descendants remain among the Sweta who live around Lake Victoria. There is a saying among the Sweta that says, "the Rumbazi left with the night." They were not defeated in war or chased away after war but were tricked by the Hacha.

The Hacha took over the area that the Rumbazi had occupied and left. It was later that the Hacha came to live together with the Sweta. They called this cooperative alliance "Ikara," which was formed in order to have more strength for wars against enemies. This alliance broke down because of disagreements over the division of property, "Gaira," which was the booty they took from their enemies in war. This disintegration occurred on day after a war when they were dividing up the many captured cows. The Sweta felt that they were entitled to more cows because on that day they had fought in the front lines and many of their youth had been killed. But the Hacha objected to this and claimed that the division should be by halves since they had also lost many men, even more than the Sweta. They could not come to an agreement and fights broke out among the men. Since that day the Hacha and the Sweta became enemies again.

After that day the enemies of the Sweta and the Hacha, who were the Kiseru and the Simbiti, got an opportunity to attack them. Especially the Kakseru were led by the Hacha to come and attack the Sweta. The Hacha also claimed that Simbiti was their brother and so they must help them to attack the Sweta. Now the chances for understanding and living together were broken altogether. At this time the Surwa were still living in Shirati, in the whole area of Manayanyi, which was the country of the Roko. But the area in which the Surwa live today was then occupied by the Hacha and the Sweta, since they had divided it in half when they sent out their enemies, at the time when they were still in the Ikara alliance.

The Hacha and the Surwa became friends again and divided the land called Bukara between themselves. The Sweta left there and retreated as far as Mugango, near in Musoma. There a war with the Mugango, who chased them back to Ukerewe. Then they left Ukerewe again and came as far as Bukabwa, which is now the land

Na sehemu yao ikachukuliwa na Wasweta na Wasimbiti, wakaishi kama jirani wema kwa muda. Wasiwasi uliwaingilia Wasweta wakati Wasimbiti walipokaribisha Olambo Katete wa Butegi, akakaa sehemu ya Irure, karibu na ilipojengwa Shule ya Kibuyi siku hizi. Wasweta waliogopa sana Olambo Katete kwa sababu alikuwa tajiri na mwenye nguvu kwa vita, yeye na watu wake. Alikaa hapo Irure tena baadaye watu wake wakaenda wakakaa sehemu ya Nyabisongo, upande mwingine wa Shule ya Kibuyi. Hapo ndipo alipozaliwa Chifu Sarungi. Sasa uoga uliendelea kuwa kubwa kwa Wasweta, maana Olambo alikuwa ni rafiki wa Wakabwa, na Wasweta waliogopa kwamba huenda Olambo Katete atawarudisha Wakabwa kuja kushambulia Wasweta.

Wasweta walianza kutafuta mbinu ya kuwahamisha Wategi, watu wa Olambo Katete. Basi wazee wa Wasweta walikaa na kutafuta mbinu, na mwisho waliamua ili wamwendee Mzee Kagose Minudu wa Buturi, ili awape dawa pamoja na vijana wapiganaji wanaotumia ngao waje wamwue Olambo Katete, ili wao Wategi wahame. Basi Wasweta wakatuma vijana kwa Kagose, wakati wa usiku, na wakamwambia kwamba, “Mzee Nyanganira ametutuma ili uwape wapiganaji ili waende wamwue Olambo Katete, maana yeye ni adui wa Nyanganira na Wasweta (Nyanganira alikuwa kiongozi wa Wasweta wakati huo).” Basi Kagose akatoa vijana, baada ya siku chache kupita wakaenda kwa Nyanganira na wakakaa pale wakati Wasweta wanatayarisha ngazi ya kwenda kupandia kwenye ngome wa mji wa Olambo, maana mji wake ulijengwa na mawe na udongo kuuzunguka. Ilikua ni vigumu sana kuingia katika mji huo. Kazi ya kujitayarisha ilipokamilika, wale vijana wa Buturi walibebwa ndani ya mtumbwi na wakasogezwa karibu sana na mji, maana mji huo ilikuwa kando kando kabisa ya ziwa. Basi wote walitoka mtumbwini na wakabeba ngazi ya kupandia kwenye ngome la Olambo. Vijana wa Wasweta walikuwa wakiwasaidia kubeba hizo ngazi. Na pale kwa Olambo, wakati wa usiku wale wapiganaji wa Waturi walipanda kwa kutumia ngazi hizo mpaka ndani ya mji huo. Na vijana wa Wasweta waliondoa ngazi zote. Basi humo ndani wale walianza kushambulia watu, na hata wakamwua Olambo, wakati alipokuwa amebebwa na mke wake mgongoni, kwenda kumficha. Na mwisho waliteka mji huo na kuchukuwa ng’ombe na vitu vingine, na wakachoma na mji wake.

Kulipokucha, habari ilienea sehemu zote, na hata Wakabwa waliobaki sehemu hizo na walikuwa wakiishi kindugu na Olambo, waliwaita Wasweta ili waje washirikiane kwa kuwafuata Wabuturi, ili wawanyang’anye ng’ombe pia na kupigana nao. Jambo hili Wasweta walikataa wakisema, kwamba, “Nguvu yao ni kubwa kuliko yetu, maana

of the Sweta in the village of Kubuyi. At that time it was occupied by the Kabwa, who were fighting with the Simbiti. So the Sweta joined in the battle on the side of the Simbiti. The Kabwa were beaten and went over on the other side of Musoma District. Their land was taken by the Sweta and the Simbiti who lived as good neighbors for a time. The Sweta began to have doubts about it when the Simbiti invited Olambo Katete of Butegi who came to live in the area of Irure, near to the present Kibuyi School. The Sweta were afraid of Olambo Katete because he was very rich and very strong in war with his men. He stayed there at Irure and afterwards his people went to live in the area of Nyabisongo, near the other Kibuyi School, where Chief Sarungi was born. The Sweta became more and more scared, thinking that since Olambo was a friend of the Kabwa that he would bring them back to attack the Sweta.

The Sweta then began searching for a way to drive out the Tegi, that is Olambo Katete's people. The Sweta elders sat together and finally decided to go see Mzee Kagose Minudu of Buturi to ask him to give them medicine, along with some warriors who used shields, to come and kill Olambo Katete, so that the Tegi would move. So the Sweta sent some young men to Kagose during the night and they said to him, "Mzee Nyanganira has sent us to ask you to give us warriors to come and kill Olambo Katete, since he is the enemy of Nyanganira and the Sweta." (Nyanganira was the leader of the Sweta at that time.) So Kagose sent some young men after a few days, who went to Nyanganira's to stay while the Sweta prepared a ladder to climb over the walls of the fortress around Olambo's village. His village was built with a wall of stones and mud surrounding it and it was hard to enter it by force. When this work was done the Buturi youth were taken in a boat near to the settlement because it was located right beside the lake. They got out of the boat with the ladder and went to scale the walls. The Sweta youth helped them to carry the ladder. Then at night the Buturi youth scaled the walls with the ladder and went inside, after which the Sweta took away the ladder. Inside they began attacking people and killed Olambo as he was being carried by his wife on her back to hide him. In the end they captured the settlement and took the cattle and other things and burned the village.

By morning the news spread to all the other areas, even to the Kabwa who were left in the area and who were friends with Olambo. They called the Sweta so they they could join together with them to go after the Buturi to take back the cattle and fight them. The Sweta refused to do this saying that the strength of the Buturi must be greater than

kama wameweza kumnyang'anya na kumwua Olambo Katete, sasa ni nani atathubutu kupambana na hao wa Waturi?" Jambo hili walikuwa wakilifanya ili Wakabwa na Wategi wasitambue kwamba Wasweta ndio waliofanya mpango wa kumwua Olambo Katete. Baada ya jambo hili kutendeka, Wakabwa waliobaki waliona waondoke na kwenda ng'ambo, Bukabwa, huko Wilaya ya Musoma. Sehemu nyingine ya Wasimbiti na Waseta wakaweka mpaka kati yao na Wasurwa mpaka sasa.

Utawala wa Wasweta

Mnamo mwaka 1913 Wasweta waliamua ili warudi katika sehemu walizoziacha kutokana na vita kule Nyamagaro, katika kijiji cha Sonjo. Safari hii walitumia ujanja, walikuwa wakihama mji moja moja na wanakwenda kirafiki kwa Wasurwa waliokuwa wakiishi pale. Wakati huo Mzee Nyanganira ndiye alikuwa kiongozi wa Wasweta. Na alipoona kwamba watu wake wamehamia Sonjo wengi, akaanza kudai sehemu hiyo ni yao. Na wakati huo Wadachi walikuwa wameishaanzisha utawala wa Kitemi (Chiefdom) na akapeleka malalamiko yake kwao.

Wadachi walikuja kutoka Shirati wakawagawia sehemu hiyo, ikawa Wasweta wana sehemu yao na Wasurwa pia wakawa na sehemu yao. Na upande wa Wasweta akawekwa Mzee Nyarubamba, mtawala na alitawala mpaka mwaka 1918, mwisho wa vita kuu. Fitina ikafanywa na wakina Mzee Isdoro ili kumuondoa Mzee Nyarubamba katika utawala. Na wakawa wamependekeza Mzee Haruria, baba wa Kitenganya, ili awe mtawala. Lakini wengine walikataa wakisema, "Ni afadhali Isdoro aje atawale." Na wakati huo Isdoro alikuwa Musoma, Misheni ya Nyegina na ikawa vigumu yeye kuja kutawala. Wakati huo ilikuwa mwisho wa vita na Wadachi walikuwa wameondoka na Waingereza walikuwa sasa ndio watawala.

Hapo ndipo Mzee Nyanganira tena akamwendea Mwingereza kwa siri na akamwambia kwamba anayeweza kutawala badala ya Nyarubamba ni Mzee Athumani Rubunda na Mwingereza akakubaliana naye na Athumani Rubunda akafuatwa Musoma kuja kutawala Nyamagaro, akawa yeye ni mtawala wa Wasweta na wa Watunda. Na wakati huo huo Mzee Nyanganira alikuwa akitawala upande huu wa Wasweta wa Nyaganoye, watu Wasweta wa Kibuyi. Watawala hao wawili yaani: Nyanganira na Athumani Rubunda walikuwa ni ndugu kutokana mababu upande wa baba zao.

Huyo Mzee Nyanganira kabla hajaja kuwa mtawala katika sehemu hii, alikuwa Mwanangwa katika sehemu ya Ukerewe, katika vijiji vinavyopakana na Forodha ya Feri inayoingia Ukerewe. Sehemu ya

theirs since they were able to overwhelm Olambo and kill him. Who could challenge them and win? But the Sweta were being deceptive so that the Kabwa and the Tegi would not know that it was the Sweta who made the plan to kill Olambo Katete. After this happened the Kabwa who were left decided to leave and they went over on the other side of Bukabwa, Musoma District. Other sections of the Simbiti and the Sweta put a border between themselves and the Surwa which persists until now.

The Rule of the Sweta

In 1913 the Sweta decided to return to the place they had left following the war of Nyamagoro, in the village called Sonjo. This time they were clever and moved one household at time, going as friends to the Surwa who lived in that place. At that time Mzee Nyanganira was the leader of the Sweta. When he saw that his people had already moved to Sonjo Wendi, he began to claim that this was their land. At this time the Germans had already begun the rule of Chiefs and he took his complaint to them.

So the Germans came from Shirati and divided the land, the Sweta on their side and the Surwa on theirs. On the side of the Sweta they appointed Mzee Nyarubamba as ruler and he ruled until 1918 at the end of the war. A misunderstanding was created by Mzee Isdoro in order to remove Mzee Nyarubamba from office. They then nominated Mzee Haruria, the father of Kitenganya, to be the ruler, but others refused saying that they would rather have Isdoro to rule. At that time Isdoro was in the Musoma Nyegina Mission and it was impossible for him to come and rule. This was at the end of the First World War when the German left and the British began to rule.

It was then that Mzee Nyanganira secretly went to the British and told them that the one who could rule instead of Nyarubamba was Mzee Athumani Rubunda. The British agreed and Athumani Rubunda was sent for in Musoma to come to rule Nyamagoro, since he was a Sweta and was clever too. At this time Mzee Nyanganira was ruling one side of the Sweta and Nyanganoye the Sweta of Kibuyi. They two leaders, Nyanganira and Athumani Rubunda were brothers by their grandfathers, on the side of their fathers.

Before Mzee Nyanganira came to be the ruler in this area he was “mwanangwa” in one area of Ukerewe, the villages near the ferry to come over to Ukerewe Island. The area of his field

mashamba yake bado yapo na miembe mikubwa bado zipo pia hapo jamaa yake bado wapo katika mashamba hayo. Watu wa asilia ya sehemu hizi, yaani Wabasi, unaweza kukuta baadhi yao sehemu ya huko Ngoreme, karibu na Kiagata, kijiji kinachoitwa Kitaraganta.¹

¹ Maelezo yametoka kwa Abdalamani Nyangarra; Nyangamira wa Sagiria, Sagiria wa Nyangaro, Nyangaro wa Weikoro, Weikoro wa Weikoro, Weikoro wa Masingandu II Masingandu II wa ?, wa Masigandu wa Nyaikoro II, Nyeikoro wa Merwage, na Merwage yeye alinunuliwa na watoto wa Thunyi. Wazee ambao walishirikiana katika maelezo walikuwa ni 1. Kusaga, 2. Adbulamani Nyangarira, 3. Salim.

still have big mango tress and his relatives still work those fields. Some of the original people of this area, namely the Abasi, can still be found over in Ngoreme, near Kiagata, in the village of Kitaraganta.¹

¹ Abdalamani Nyangarira; Nyangamira son of Sagiria, Sagiria son of Nyangaro, Nyangaro son of Weikoro, Weikoro son of Weikoro, Weikoro son of Masigandu II, Masingandu II son of (name not remembered), son of Masigandu son of Nyakoro II, Nyeikoro son of Merwage, na Merwage was bought by the children of Thunyi. The main informants for the Sweta were 1. Kusaga, 2. Adbulamani Nyangarira, 3. Salim.

WAHACHA

Wahacha ni ndugu wa Simbiti (Irienyi), hao ni watoto wa watu walewale walioingia katika nchi hii. Waligawanyika sehemu mbili: Wasimbiti waliingilia sehemu ya Ruhu; na Wahacha wao waliingilia sehemu ya Wainyerero, karibu na Kisiwa cha Buhacha. Wakati Wahacha walipokuwa Kizingani, walizuiliwa kuingia nchi kavu na kabila la Warumbazi, ambao asili yao ni Wakenye wa Manga. Wao kwa sasa baadhi yao wanaishi kule Bukenye, kwenye kijiji cha Somba Nyasoko, karibu na mlima wa Manga, Wilaya ya Tarime. Watu hao waliwazuia Wahacha wasijenge sehemu ya nchi kavu ya Nyamagaro, nao ndiyo waliokuwa wenyeji wa asili wa sehemu hizo.¹

Siku moja Wasweta waliwashauri Wahacha wamchukuwe bibi kizee wao, ambaye alikuwa amekufa na hawajamzika, kwamba wampeleke kichakani na wamfunike na ngozi ya mnyama “ngau” (pongo) na wauache mwili wa bibi huyo kichakani ili afanane na mnyama ambaye amelala. Na karibu naye waweke kiko, teso ya kuchongea maganda

¹ William Mnyasa (alizaliwa 1920).

HACHA

The Hacha are the brothers of the Irienyi, they are both the children of the people who came to this country. When they arrived here they divided into two sections, the Irienyi entered the area of Ruhu and the Hacha entered in this area of Inyerero, near the Island of Buhacha. At this time the Hacha were were blocked by the Rumbazi from coming to the mainland. The Rumbazi origins are from the Kenye of Manga. Some of them now live in Bukenye, in the village of Somba Nyasoko near Manga Hill in the Tarime District. These people stopped the Hacha from coming to the mainland at Nyamagoro. They were the original inhabitants of this section.¹

One day the Sweta advised Hacha to take the body of an old woman who had died but had not been buried, and take it to the bushes and cover it with skin of an animal (ngau or pongo) so that she would look like an animal sleeping. And near her they should place a pipe, an adze for scraping the bark of a tree, and a kisonzo (a

¹ William Mnyasa (born 1920).

ya miti, *kisonzo* (aina ya bakuli kubwa inayotengenezwa kwa majani). Na wakisha kufanya hivyo, waalike watu wa pande hizo mbili, yaani upande wa Warumbazi na Wahacha, ili kesho wote waende kuwinda katika kichaka kile ulipowekwa mwili wa yule bibi. Hao wengine wakienda kuwinda watafikiri kwamba ni mnyama ngau. Watampiga mshale. Hapo Wahacha watapata fursa ya kudai kwamba hawa wengine wamemwua mtu wao.

Wahacha walifanya hivyo walivyoshauriwa na Wasweta na walipoenda kuwinda waliwaeleza Warumbazi ili wapitie kwenye vichaka pale walipoficha mwili wa bibi kizee. Kwa hiyo Warumbazi wote, pamoja na Wahacha walielekea sehemu hiyo, na kwa sababu Warumbazi hawakujua ujanja uliyofanyika basi kwa bahati Murumbazi mmoja aliona kitu kama mnyama amelala kichakani na akamlenga kwa mshale na akamchoma mishale miwili mfululizo. Na wakakimbia kumshika, wakidhania ni mnyama pongo (*ngau*) na walishutuka sana walipoona ni mwili wa mtu uliofunikwa na ngozi mbichi ya mnyama. Pale pale Wahacha walianza kudai kwamba mtu wao ameuawa kwa makusudi na hao Warumbazi. Na Wahacha walizidi kusema kwamba bibi huyo alikwenda kuchimba dawa, maana karibu na maiti yake palikuwepo teso ya kuchimbua dawa na kitu cha kubebea ikiwemo dawa ndani yake pamoja na kiko chake kilikuwa karibu naye.

Pande zote zilitulizana baada ya kelele kubwa sana ile na vilio. Na Wahacha walidai walipwe, na malipo yenyewe ni kwamba Warumbazi wote wajikusanye na walie machozi, na wote wajaze kitu kama masufuria makubwa matatu yajazwe kwa machozi ya Warumbazi au Warumbazi walipe ulezi uliotwangwa wa kuweza kujaza pango kubwa ya mlima karibu na pale walipomchoma huyo bibi kizee mishale. Na kutokana na siku chache walizopewa kulipa deni hilo na pia na ugumu ya kutekeleza, Warumbazi waliamua kuhama kwa siri usiku. Walielekea sehemu ya juu kando kando ya Ziwa Victoria. Na Wahacha walipokwenda kudai Warumbazi ili walipe deni hilo, walikuta miji zimebaki tupu hakuna watu. Basi tokea siku hiyo Wahacha nao wakaamua kutoka kisiwani wakaja nchi kavu sehemu ilioachwa na Warumbazi.

Na tokea hapo Wahacha waliacha kula nyama ya pongo (*ngau*) au kumwua ikawa ni mwiko wao hadi sasa. Na toka hapo Wahacha na Wasweta wakaungana ili wawe na nguvu hata ya kupigana vita. Walijiita “Humia Ekaro,” jina walilolitumia kwa ushirika wao huo. Wakiwa katika ushirika huo walishinda vita nyingi. Lakini siku moja walipigana vita na wakateka ng’ombe wengi na vitu mbalimbali, lakini ilipofikia wakati wa kugawana, mali hizo, Wasweta walikataa kuwagawia Wahacha mali

small basket woven with grass). After putting her there, they should call people from either side, the Rumbazi and the Hacha, to go hunting together in the place where the body of the old woman lies. And when they see the body, they will think it is an animal and will shoot it with an arrow. Then you can claim that they have killed one of your own.

The Hacha did as the Sweta advised them. When they went hunting they told the Rumbazi to pass by the bushes where they had hidden the old woman. So all the Rumbazi together with the Hacha went to that area. And since the Rumbazi did not suspect the trickery of the Hacha, one of them saw something like an animal in the bushes and shot it with two arrows, one after another, and then ran to get it, thinking it was an antelope. They were shocked to find a body of an old woman covered with the fresh skin of an animal. Then the Hacha began to claim that one of their people had been shot purposely by the Rumbazi. The said that woman had gone to look for medicine because next to the body there was an adze for gathering the medicine and something for carrying the medicine, together with her pipe, which were all found close to her body.

Both sides cooled after a heated debate with screaming and wailing. The Hacha wanted to be paid, and the payment was that Rumbazi should all come together and cry tears until they filled three big cooking pots with tears. If that was not possible the Rumbazi should give them enough ground millet to fill a large cave in the side of the hill, near where the woman was shot. But due to the short time they were given to pay the debt and also the difficulty of paying it, the Rumbazi decided to move away secretly at night toward the upper area, near the shores of Lake Victoria. When the Hacha went to demand their payment from the Rumbazi they found the village vacant. The Hacha then moved from the island and came to the mainland to settle in the area vacated by the Rumbazi.

From that day on the Hacha stopped eating the meat of the bushbuck or even killing it. This has been their taboo or totem to the present day. From then on the Hacha and the Sweta combined to become a strong fighting force and they called themselves "Humia Ekaro," which was the name for their union. This alliance helped them a lot during the wars, because they were able to defeat others form time to time. But one day they fought and brought back a lot of cattle and many other things and when it come to dividing the booty the Sweta refused to divide it in half with the Hacha. They said

kati kati wakisema, “Wahacha ni watu wachache, na wala hawana nguvu vitani” kwa hiyo waliona kwamba Wahacha wachukue mali kidogo. Na pale Wahacha nao walidai wagawane nusu kwa nusu. Na jambo hilo lilivunja maelewano na hivyo kuvunja ule ushirika wao. Basi siku moja Wahacha waliwaendea Wasimbiti na kuwaambia kwamba washirikiane waende kuwashambulia Wasweta wakiwadanganya kwamba, Wasweta wamepata maradhi mabaya na karibu wote wameugua, pia kwamba hawana silaha za kutosha kupigana vita. Basi walifanya njama yao, hata wakaja kushambulia Wasweta, lakini siku hiyo Wasweta waliua Wasimbiti na Wahacha wengi sana na wakakimbia huku na huku na wakaacha sehemu hiyo ya Kianyasida wazi, ikawa Wasweta peke yao ndiyo waliobaki sehemu hiyo. Wahacha na Wasimbiti (Waireinyi) ni ndugu na walikuja huku pamoja nao, wote walikuwa watoto wa Riacha Wikara.

Vita Kati ya Wahacha na Makabila Mengine na Mwanzo wa Utawala wa Ukoloni

Vita kubwa iliyosumbua Wahacha sana ni vita kati yao na Wakakseru, maana watu hawa walipoingia walishirikiana na Wasurwa na wakawa wanasaidia Wasurwa kupambana na Wakara. Na vita hiyo iliwashinda Wakara na ikawasukuma kutoka mpaka wao na Wasurwa na kuwafukuza hadi wakavuka hadi Ruhu, huko sehemu inayoelekea Kinesi, ng'ambo ya pili kutoka Usurwa wakati huo. Jina la Ukara ndiyo lililojulikana badala la jina la Wahacha.

Ukoo mkubwa wa Wahacha ni: 1. Abirabu, ambao wao wanakaa tokea Winyerea kuelekea Kigara Kunene hadi Siko. Na sehemu hiyo ya milima Siko, ndiyo ilikuwa makao makuu ya Wahacha, ambayo Wakakseru waliwashambulia kwa ukali na ikawasambaza kabisa. 2. Ukoo wa Abasunga, wao wanakaa kutokea Nyamagaro hadi kueleka Kigara, mpaka wao na wa Abirabu.

Njaa iliamisha baadhi ya Wahacha kutoka Siko, wakarudi huko Gwasi, Kenya na kukaa huko kwa muda mrefu sana, ingawaje wengine walirudi lakini wengine wajukuu wao ndiyo waliorudi. Wakati huo wa njaa alikuwepo Muhacha moja, jina lake Nyawaya Thuon. Yeye alichukizwa sana kuona ukoo wake wamekimbia Gwasi na kukatalia huko kwa sababu ya njaa. Basi akaamua kwenda kuwafuata, na wakati akienda, alivaa manyoya meupe kichwani na akapaka ngao yake kwa udongo mweupe na njiani alikuwa akiimba akisema, “Nyawaya Thuon, thuon mane opowo Kadem.” Aliendelea na wimbo huo hadi Gwasi na akachukuwa wakina Gegea, Kiranganyi na akawakusanya watoto

that the Hacha were few and they did not have strength in battle, so they thought the Hacha should be given less property. The Hacha also insisted that they should be given half. So this brought problems and tore apart their alliance. Then one day the Hacha went and told the Simbiti that they should co-operate together and attack the Sweta. The Hacha deceived the Simbiti, saying that many of the Sweta had contracted a bad disease, making them unable to have enough warriors to fight. So they planned the attack and came to challenge the Sweta. But that day the Sweta killed many Simbiti and Hacha and they ran here and there and left that area of Kinyasida and only the Sweta were left in this area. The people of Hacha and Simbiti (Irienyi) are brothers and came together to this place, all of them were children of Riacha Wikara.

Wars between the Hacha and other Ethnic Groups with the Beginning of Colonial Rule

The war that troubled the Hacha a lot was the one between them and the Kakseru. When these people came they united with the Surwa and they helped the Surwa to fight the Kara people. The Kara were defeated and they were moved from the territory neighbouring the Surwa and pushed until they crossed as far as Ruhu to a place near Kinesi, on the other side of what is now Usurwa. The name Ukara is what is now known in place of Hacha.

The major clans of the Waacha are: 1. the Abirabu, who live from Winyerea towards Kigara Kunene up to Siku. This place at the Siko Hills was the headquarters of the Hacha, where the Kaseru attacked them fiercely and scattered them all over. 2. The clan of Abasunga, who now live from Nyamagaro up towards Kigara at their border with the Abirabu.

Famine forced some of the Hacha to move from Siko and return to Gwasi, Kenya and to stay there for a long time. Although some came back, with others it is only their grandchildren who came back. At the time of the famine, there was a Hacha man known as Nyawaya Thuon, he was disgusted with the fact that his people were running back to Gwasi and refusing to come back due to hunger. He decided to go to find them. On his journey he wore white feathers on his head, smeared his shield with white mud, and as he walked he sang, "Nyawaya Thuon, thuon mane opowo Kadem." He sang this song all the way to Gwasi and he took the people of Gegea, Kiranganyi and collected all the children who were following him to

waliokuwa wakimfuata kusikia wimbo wake na kuona anavyocheza na mavazi meupe na akaja nao huku Siko, bila idhini ya wazazi wao. Siko ilikuwa sehemu ya Wahacha, lakini wakati mpaka unawekwa waliirudisha upande wa Wakakseru na hii ilitokea wakati wa Utawala wa Waingereza.

Ukoo mdogo wa Nyikuba sasa una watu wengi kutokana na watu waliokimbia njaa kutoka huko Fangano Chula. Njaa ya mwaka huo iliitwa Njaa ya Kiatiko. Na hao watu hawakurudi tena Fangano, ingawaje njaa ilikwisha. Nyikuba ni ukoo mdogo uliomo ndani ya ukoo wa Abirabu. Na wakati wa zamani njaa ilihamisha watu kutoka kwao kwenda pengine penye shibe, na wengine walikumbuka kurudi kama waliacha jamaa zao nyuma, na wengine hawakurudi kabisa, kama waliishi vizuri na wenyeji wao, na mara nyingi humezwa na ukoo ulio mahali walipohamia.

Mtawala wa kwanza wa Wahacha aliitwa Nyamuriro. Naye alitawala hadi wakati wa biashara ya Waarabu, ndipo alitoka. Sababu iliyomuachisha utawala ni unyang'anyi uliyofanywa na watu wake. Walikuja kwake nyumbani na kuwanyang'anya hao Waarabu mali zao, hapo ndipo njama yao ikagunduliwa na akaacha utawala. Utawala wa Nyamuriro ulikuwa wa jadi, yaani wa kurithiwa katika ukoo. Baada ya Nyamuriro kuacha utawala, ndipo Onduko akatawala.

Siku moja Onduko alimkamata Gegea Masisi kwa kudharau amri yake, na akamtuma na Rugaruga (Tarishi) ili ampeleke Shirati kwa Bwana Sirusi ili afungwe. Na Rugaruga alipofika huko Sota, kwenye Boma alikuta Bwana Sirusi amekwenda Mchire kutembelea shule. Basi Rugaruga akamfuata kule na alipofika mlangoni alimkuta mlinzi wa mlango. Alimweleza kilichowaleta pale, na Rugaruga alimpa mlinzi barua. Wakati huo Gegea alikuwa bado ni kijana mdogo wa kadiri, na mlinzi alifungua barua na kuisoma na alikuta maelekezo kwamba Gegea afungwe. Na mlinzi alimwuliza kama alitaka amsaidie na Gegea akakubali. Basi hapo mlinzi akachukuwa karatasi na kalamu akaandika barua na kusema, "Namtuma huyo mtoto Gegea, ili apate nafasi ya kuingia kusoma." Basi akaweka barua hiyo ndani ya bahasha ile na kuchana barua ya Onduko. Na mlinzi alimwambia Gegea kwamba, "Bwana akikuuliza kwamba unapenda kusoma, wewe uitikie ndiyo."

Ndipo aliwapeleka kwa Bwana na wakampa Bwana Sirusi barua hiyo. Na alipoisoma, alianza kumuuliza huyo mtoto akimwambia, "Wewe ni mtoto mdogo sana kweli unaweza kusoma?" Na mtoto huyo Gegea akajibu, "Ndiyo naweza." Basi Bwana akaandika barua fupi akampa mlinzi ampeleke huyo mtoto pamoja barua hii kwa mwalimu ili aanze

listen to his song and to take a look at his white clothing. He brought them all with him to Siko without their parents' permission. Siko was within Hacha territory then, but when the borders were being set it was returned to the side of the Kakseru. This happened during the British rule.

The small clan of Nyikuba now has a lot of people due to increase by the people who moved there from Fangano Chul due to famine. The famine of that year was known as "the famine of Kiatiko." These people did not go back to Fangano even when the famine was over. Nyikuba is a small clan, which is within the clan of Abirabu. In the old times famine made people move to other areas where there was food. Some remembered to go back if they had left their relatives, but others did not go back if they were living happily with their hosts. Many times they were swallowed by the clan into which they had entered.

The first leader of the Hacha was called Nyamuriro. He ruled up to the time of the Arab trade and then he stopped. The reason they he left leadership was because it was taken from him by his people. They came to his home and stole the property of the Arabs, and when their activities were discovered he left leadership. The leadership of Nyamuriro was based on inheritance through the clan. When Nyamuririo left leadership, then Onduko took over.

One day Onduko arrested Gegea Masisi for disobeying his orders and he was given a guard to take Gegea to Shirati to Bwana Sirusi to be jailed. But when the guard reached the Sota boma he found that Bwana Sirusi had gone to the Mchire School to visit. So the guard followed him to the school. When he arrived at the gate he found a gatekeeper and told him what he wanted and gave him the letter. At this time Gegea was still a young boy and the gatekeeper opened the letter and found that Gegea was to be jailed. The Guard then asked him if he wanted to be helped and he said yes. So the gatekeeper took a piece of paper and pen and wrote "I am sending this boy Gegea to get a position in the school to learn to read." He put this letter in the envelope and tore up the one from Onduko. He told Gegea that if the Bwana asked him if he liked education he should answer "yes"! So he took them to Bwana Sirusi and gave him the letter, which he read. He then asked the boy, "you are a very small boy, can you really learn to read?" The boy Gegea answered, "yes, I can." The Bwana then wrote a small note and gave it to the gatekeeper and asked him to take them to the teacher, so that he could start his education. The gatekeeper took Gegea to start

kusoma. Na mlinzi alimpeleka Gegea akaanza kusoma na wenzake. Onduko aliposikia habari kwamba Gegea hakufungwa na anasoma, yeye mwenyewe alivaa nguo zake za Kitemi. Alikwenda hadi Shirati kwa Bwana Sirusi na kumwuliza, mbona Gegea anasoma na yeye alisema afungwe?

Bwana Sirusi alichomoa faili na kutoa barua ile na akaisoma. Lakini Onduko alipokataa kwamba barua hiyo si yake, hapo Bwana Sirusi alimfokea akisema, “Ondoka, acha matata yako.” Na neno hilo likaishia hapo. Gegea Masisi alisoma na baadaye aliwekwa kuwa Mtoza kodi huko Butegi, baadaye akaletwa huko Buhacha na akawa Mwanangwa akashikilia sehemu tatu yaani: Busweta, Buhacha na Busurwa. Na baada ya huyo Gegea kuacha akachaguliwa Mtawala Buthuri, baba ya Makanga na yeye akamuachia Mwita na Mwita, yeye ameacha wakati Bwana Ingram anaunganisha nchi. Sasa sehemu yote ikaitwa Suba I na Suba II na Ihonde akapewa utawala wa kuunganisha sehemu hizo mbili. Mtawala wa madawa katika sehemu yote ya Wahacha aliitwa Mzee Nyamhanga, baba ya Wakibara.²

² Wazee ambao walishikiana kutoa maelezo kuhusu Wahacha walikuwa Petro Ogilo na William Mnyansa Geyigei.

reading with the other children. When Onduko heard that Gegea was not jailed but was in school, he put on his clothes as chief and went to Shirati to see Bwana Sirusi and asked why Gegea was in a school while he wanted him to be jailed.

Bwana Sirusi then took the file and showed him the letter. But when Onduko said that the letter was not from him, the Bwana got mad and told him to go away and the matter rested there. Gegea Masisi then went to school and he was later made a tax collector in Butegi and then he was taken to Buhacha and was in charge of three sections, i.e. Busweta, Buhacha and Surwa. After Gegea left leadership a new leader, Buthuri, the father of Makanga took over and then Mwita became the leader. Mwita stepped down when Bwana Ingram united the territory. Now the whole section became known as Suba I and Suba II. Ihonde was given the authority to unite these two areas. The leadership by the use of medicine throughout the whole area of the Hacha was Mzee Nyamhanga, the father of Wakibara.²

² The main informants for the Hacha were Petro Ogilo and William Mnyansa Geyigei

WATEGI

Mtegi ni mtoto wa Girango, na walitoka Uganda sehemu ya Kitgum na walikuwa wakitembea majini kandokando ya nchi kavu na walikuwa mara nyingine wakipanda aburo na mwisho walifika Uma Karachuonyo. Na hapo walikaa kwa muda mrefu na wakahama tena wakaenda Wire Koyugi (Oyugis) na baadaye wakapanda juu hadi wakafika Sigis, nchi ya Wakipsigis, mpaka wao na Wamasai.¹ Na hapo jina la Rumbazi, mtoto wa Murara, liligeuzwa akawa anaitwa Mthege, maana yake ni mtegaji wa wanyama, samaki na ndege. Na huyo Rumbazi alikuwa mtegaji hodari alipokuwa huko Kipsigis na kutokana na kazi yake hiyo akaitwa Mtehegi, badala ya Rumbazi. Na hapo walikaa sana, ndipo Rumbazi au Tegi alipotengana na wenzake wakina Ongombe na Muruga. Sababu ya kutengana ilikuwa kwamba yeye Rumbazi alipokuwa akitoka kutega na akifika nyumbani, alikuwa akinyang'anya ndugu zake maziwa na pia kuwavuruga bila sababu. Na kwa sababu yeye ndiye aliyekuwa mkubwa kwa kuzaliwa kati yao watatu, basi mara nyingi walikuwa

¹ Wengine wanaamini kwamba Warumbazi ndiyo ni ndugu wa Wategi.

6

TEGI

Mtegi was the son of Girango. They came from Uganda, in the area of Kitgum. They travelled along the water near the coastline, sometimes using a kind of boat called an “abuoro”. Finally they arrived at Uma Karachuonyo where they stayed for a long time and then moved to Wire Koyungi (Oyugis). Later they went up and reached Sigis, the land of the Kipsigis, at their border with the Maasai.¹ It was there that the name of Rumbazi, the son of Murara, was changed to “Mthegi” meaning the trapper of animals, fish and birds. This Rumbazi was a powerful trapper and when he was in Kipsigis, due to this work, they renamed him “Mtegaji” instead of Rumbazi. They stayed here for a long time, then Rumbazi or Tegi separated from the others of his family, Ongombe and Muruga. The reason for this disagreement was that when Rumbazi returned from trapping he would take his brothers milk and upset them without cause. Since he was the eldest in the family of three, they respected him most of the time. But they were now tired of his

¹ Others believe that the Rumbazi are brothers of the Tegi.

wakimuheshimu, lakini walichoka na vitendo vyake viouvu kwa wenzake. Na walianza kusemeshana wakisema, “Huyu anatutesa na hasa wewe, Muruga, wewe ndiye unayechunga ndiyo maana tunapata maziwa na mimi Ongombe ndiye ninayelima, na yeye kazi yake ni kutega na akitoka huko hataki kutupa kile anachotega, ni heri tumuache hapa peke yake.”

Basi hapo ndipo Ongombe na Maruga wakaondoka wakamuacha huyo Tegi au Rumbazi, ingawaje wote walikuwa watoto wa mama moja. Na hapo ndipo Ongombe akahamia huko Kamagambo, ambapo hata hivi sasa bado wengi wao wanaishi huko na wanajulikana kama Wategi, ukoo wa Kamagambo au Kanyingombe. Na Maruga na dada yake mdogo wao walikwenda huko Lango, kati ya wa Thoroni, mlango unaoitwa Alburugo. Na ndiyo maana hadi leo hii mara nyingine Wategi wanaitwa ni wa Lango, ni kwa sababu ya ndugu yao huyo na dada yake. Na yeye Rumbazi au Tegi alibaki Sigis, na alikaa pale na akazaa watu wake: Thunya, Singurath, Beri na Sebe. Na ndugu za Rumbazi, ambayo ni baba moja ila mama tofauti, walikuwa: Kiyenche na Ngoya, ingawaje siku hizi wanaoana lakini baba yao alikuwa ni mmoja. Naye alikuwa akiitwa Mrara, yeye ndiye aliyezaa Kiyenche na Ngoya. Watoto wa huyo Thuwyarumba na Ongombe walikuwa wanapenda kuja kuwatembelea wenzao wa hapa Butegi wa Tanzania, hasa aliyekuwa akija sana ni Nyangi, Muombo, Ogola na wengine. Ila tangia hao wafe sasa ndiyo watoto wao hawaji na mwisho wao wa kuja kutembea huko ni mwaka 1950. Na bado wanakaa huko sehemu ya juu ya nchi ya Awendo.

Wategi walianza kutelemka hadi wakafikia Kanyamkago na pale wakakaa kwa muda mrefu. Na kutokana na vita vya makabila walifukuzwa wakaja hadi Kanyamwa. Na mzee mmoja na watu wake alikuwa akiitwa Nyiratho, baba yake Olambo, yeye ndiye aliingia Nyandiwa. Yeye alikwenda na akapatana na Wagasi na wakawapiga watu wa Kaksingiri na wakakimbilia kwenye milima wanayokaa hadi sasa wa Kaksingiri. Na Wakakseru wao wakaja hadi Kadem na hapo Wategi hao wachache, walianza kukaa hapo kandokando ya ziwa na Wagasi wakakaa sehemu ya milimani. Wategi walizidi kuja wengi kutoka huko nyuma walipokuwa wanabaki baki na wakajaa Nyandiwa na kuenea Mataro hadi Rasira Nyatambe. Na watu wa Waganjo na Karungu ndiyo walikuwa jirani wa Wategi. Wategi walikuwa hawana undugu na Waganjo, ila Waganjo ni wajukuu wa Wagasi, maana mama yao alitoka Wagasi. Na yeye akawa na urafiki na Wategi, kufuatana na masikilizano kati ya wajomba wao wa Wagasi na wa Wategi wamesaidia sana vita kati ya Karungu na Wategi pamoja na Wagasi.

inconsiderate actions towards his brothers. They started talking among themselves, saying, this man is torturing us. Muruga herds the cattle so that we can get milk and Ongombe is the farmer. But he is the hunter and he does not want to share what he has hunted, it would be better if we left him here on his own.

So that is when Ongombe and Maruga left their brother Tegi or Rumbazi, although they were children of one mother. Ongombe moved to Kamagambo, where many of them still live today and are known as the Tegi, of the clan of Kamagambo or Kanyingombe. Maruga and his younger sister went to Lango among the Thoroni, among a clan called Alburugo. That is why sometimes today the Tegi are called Lango, because of this brother and his sister. Rumbazi or Tegi remained in Sigis. He lived there and gave birth to his people: Thuya, Singurath, Beri and Sebe. The brothers of Rumbazi who had the same father but different mothers were Kiyenche and Ngoya. Although these days they marry each other they had one father and he was called Mraka. He was the father of Kiyenche and Ngoya. The children of Thuwyarumba and Ongombe liked to come to visit their relatives here in Butegi in Tanganyika. Those who used to come often were Nyangi, Muombo, Ogola and others. But after they died their children stopped coming to visit, the last time they came to visit was in 1950 and they still live in the upper part of Awendo.

The Tegi started moving downward until he reached Kanyamkago and here they stayed for a long time. Due to wars with other ethnic groups they were chased away and came to Kanyamwa. One old man called Nyiratho, the father of Olambo, together with his people, reached Nyandiwa. He went and joined up with the Gasi and they fought the people of Kasingiri who were pushed back to the hills where they live up to now called Kaksingiri. The Kakseru came up to Kadem and there those few Tegi lived on the lakeshore and the Gasi lived among the hills. More Tegi continued to come from their home to Nyandiwa and spread to Mataro up to Rasira Nyatambe. The people of Ganjo and Karungu were the neighbours of the Tegi. There is no kinship relationship between the Tegi and the Ganjo, except that the Ganjo were the grandchildren of Gasi, because their mother came from Gasi. She was a friend of the Tegi because of an agreement between the maternal uncles of the Tegi and the Gasi, who helped in the wars between the Karugu and the Tegi, together with the Gasi.

Kuja kwa Wategi Tanganyika

Olambo alitangulia kuja huku Tanganyika akitafuta nchi. Na wakati huo Mzee Kagose wa Buturi bado alikuwa Ngope Kadem. Buturi, na watu wa Otago Nyambono waliobaki baada ya watu wake wengine na yeye kuuwawa pia, walihamia Buturi kutoka Mugango, wakifuata mzee wao Kan Kobwago, aliyekwenda Buturi kwa Mzee Kagose. Basi hapo ndipo Mzee Olambo Nyiratho aliuawa na watu wa Buturi katika mji wake huko Kinesi kuelekea katikati ya Ruhu na Komuge. Na walipomuuwa na kumnyang'anya ng'ombe, alizikwa hapo katika mji wake. Na baada ya siku nne kupita, watu wa Wategi waliobaki Nyandiwa Kenya, walikuja wakatoa mwili wake na kupeleka hadi huko Nyandiwa Kenya na wakamzika tena. (Kan Kobwago ni mtu wa Kagwa.) Katika shimo walilomtoa walichinja ng'ombe na wakachukua kichwa chake wakazika tena humo katika kaburi lake la kwanza, na nyama ya ng'ombe wakala.

Baada ya miaka miwili kupita marehemu Olambo alipeleka ndoto kwa mtoto wake Odol, akimwambia, “Wewe nenda kwa aliyekuwa rafiki yangu, Ochuodho. Kama baba yake alivyomwelezea kwa ndoto, kwamba Ochuodho atamsaidia ili wapate nchi yao. Na wakati huo Ochuodho alikuwa ameishahama kule Musoma Nyabange, na alikuwa Mangla, siku hizi ni kijiji Nyanduga, huko Utegi, hapo awali walikuwa wanaishi watu wa Wamira na Wakamageta waliwapiga vita na kuuwawa sana na wengine wakakimbia. Na ndipo Odol akasema, “Ni afadhali niende huko, maana nimesikia kwamba kuna wazungu wanajenga huko Shirati Sota, nao ndiyo wenye mkuki mkali aliyeniambia baba, pia niliwahi kuona baba yangu akipeleka watu kama hao huko Nyandiwa kuuwa kiboko kwa mkuki huo mkali, wakitumia mtumbwi wa baba, bila shaka watanisaidia na ule mkuki wao mkali.”

Basi Odol akapanda mtumbwi kutoka huko huko akaja hadi Shirati na akaonana na Wadachi na akawaambia, “Mimi nilikuwa na kuja huku kwetu na njiani nilikutana na watu wengine nao wakatupiga na wakatunyang'anya mali yetu yote, na tukarudi tena tulikotoka, kwa hiyo naomba msaada wenu kwenda kunisaidia ili nipite nje kwetu.” Basi hapo alipewa Askari weusi na weupe akaenda nao hadi Karungu. Na siku hiyo watu Wakarungu waliuwawa sana, maana walikuwa wakidharau hao watu weupe wakisema, “Angalieni hao watoto wadogo wamekuja na mtumbwi, ati wanataka kutunyang'anya ng'ombe, hawa ni watu wa kushikwa na mkono na kuchinja kama kuku.” Wakati huo mganga wa watu wa Karungu, Mzee Aluoch, alikuwa akipanda katika kichuguu kilichokuwa kandokando ya ziwa akiwa anasifiwa na watu wake

The Arrival of the Tegi in Tanganyika

Olambo was the first to come to Tanganyika looking for land at the time when Mzee Kagose of Buturi was still in Ngope Kadem. The Turi and the people of Otago Nyambono who were still left after he himself and many of his people were killed moved to Buturi from Mugango following their elder Kan Kobwago who had gone to Buturi to visit Mzee Kagose. It was there that Mzee Olambo Nyiratho was killed by the people of Buturi in his home in Kinesi, between Ruhu and Komuge. They killed him and stole his cattle. He was buried there in his village. After four days, the Tegi who were left in Nyandiwa, Kenya came and took his body and carried him to Nyandiwa Kenya to bury him again. (Kan Kobwago was a man from Kagwa.) In the grave where they removed his body, they killed a cow and its head was buried in that first grave and then they ate the rest of the cow.

After two years, the late Olambo sent a message through a dream to his son Odol telling him, “go to my friend Ochodho.” He then went to see Ochudho just as his father had told him in the dream, that Ochodho would help him to find land. At that time Ochodho had moved from Musoma Nyabange at a place known as Mangla which these days is known as Nyanduga in Utegi. A little earlier the Mira and the Kamageta were living there, they fought and killed them and the others went away. It was then that Odol decided that it would be better to go there because he had heard that there were white men building in Shirati Sota and that they were the people with the sharp spears, which he had been told about by his father. He could remember when his father used to take these people to hunt the hippo with their sharp spears using his father’s boat. There was no doubt in his mind that they would help him to get one of those sharp spears.

So Odol took a boat and went to Shirati. He met the Germans and said to them, “I was going home when along the road I met some people who beat us up and took away all our property. So we came back to where we had started. Therefore, I beg you to give me help to get through to go back to my home.” He was then given black and white soldiers and he went with them to Karungu. On that day many of the people of Karungu were killed. This was because they despised the white men saying, “now look at these young children coming in their boat hoping to take our cattle, these are people who should be grabbed by hand and slaughtered like chickens.” At this time the medicineman of the Karungu, Mzee Aluoch would get up on a termite mound that was near the lakeshore. He was praised by his people who said, “Aaiiii!!! Raburu kira bilo, kara noweregi dwa tugo

wakimwambia, “Aaa!!! Raburu kira bilo kara roweregi dwa tugo kadwa.” Maana yake kwamba, “Ah!! mwenye dawa ya ajabu, mwaga dawa kumbe watoto hawa wanataka kucheza na sisi.” Basi walipokataa kutoa ng’ombe kwa hiyari ndipo waliuwawa na wakanyang’anywa ng’ombe wengi. Na Odol na watu wake wakapewa ng’ombe wengine na wakasaidiwa kuja nao hadi kwa Mzee Ochuodho, huko Kamageta.² Na Mzee Ochuodho akawa anawatawanyisha kwa watu wake waishi nao. Na baadhi ya Wategi bado walibaki nyuma na walikuwa wanakuja pole pole bila kupata shida njiani, huo ulikuwa mwaka 1890. Ndipo Odol akaenda na akajenga mji wake huko Malongo, ambako kuna mti mkubwa wakiita mti wa Olambo, kwa sasa ni kijiji cha Ingiri, huko Utegi.

Mzee Olambo alipofika huko Bukabwa aliona Wamasai wakiwasumbua Wakabwa sana, na walipokuwa wakija Masai, Wakabwa walikuwa wanatoa ng’ombe kwa haraka na kuwapa ili Wamasai wasije wakawauwa. Basi Olambo akawauliza, “Je! nikiwaletea watu wa kujua kupigana na watu hawa mtakubali?” Wakabwa wakasema, “Wewe uwaleta na sisi tutawapa ardhi ili wakae kama watatusaidia vita.” Basi ndipo Olambo akarudi akamwambia Ochoudho wa Kamageta, naye alikubali, maana wao walikuwa vitani na Lang’o tokea hapo awali. Basi Olambo akawapeleka kwa mtumbwi wake hadi Bukabwa na pale Wakamageta walikaa miezi miwili, na ndipo hao Walango (Wamasai) walirudi na siku hiyo Wakamageta waliwauwa watu wa Lango karibu wawamalize. Siku hiyo Walango hao walipofika, basi Wakamageta wakawa wanajitayarisha na Wakabwa wakawa wanawaambia hao Walango kwamba bado tunawakusanyia ng’ombe, kama walivyokuwa wakiwafanyia kila siku. Basi Wakamageta waliweka majani ya mti juani ili waone itakapoanza kunyauka basi wakati huo ndipo wataanza vita. Basi walipoona majani ya miti yameanza kunyauka (kuanza kukauka) waliwaambia watu wa Bukabwa waanze kuleta ng’ombe kwa hao Lang’o. Na Wakamageta wakawa wanafuata nyuma wakiwa na ngao na mikuki. Na ng’ombe walipokaribia hao watu wa Lango, basi tena Wakabwa hao wakaanza kupiga ng’ombe kurudisha nyuma kukutana na Wakamageta. Na hapo Walango walipoona walianza kuwafuata ng’ombe ndipo hapo Wakamageta wakaanza kupigana nao na kuwauwa sana. Wakamageta walijua kwamba Walango hawajui vita wakati wa jua kali. Kati ya hao Lango mtu wao mmoja alipanda mti na akaachwa kufuatana na mwiko kwamba mtu aliyepanda mti hawezi kuuwawa.

2 Wengine wanasema kwamba Wategi, watu wa Odul, walikuja Kamageta baada ya Kamageta kuhama kutoka Musoma. Angalia sura ya Kamageta sura.

kadwa.” Meaning, “He who has the miracle drug, when the medicine is poured out the children begin to dance and we do too.” But when they refused to give their cattle they were killed and their cattle were taken. Odol and his people were given many of the cattle and were escorted to come to Mzee Ochuodo’s home in Kamageta.² Mzee Ochuodho prepared to welcome his people to live there. Some of the Tegi who were left behind came slowly and did not encounter any problems on the way. This was the year 1890. Odol then built his home in Malongo where there is a big tree called the tree of Olambo, which is now in the village of Ingiri in Utegi.

When Mzee Olambo reached Bukabwa he saw that the Maasai were giving the Kabwa a hard time. When the Maasai came the Kabwa would quickly give them their cattle so that the Maasai wouldn’t kill them. So Olambo asked them, “if I bring people who are able to fight these people will you agree?” The Kabwa then said, “bring those people and we will give them land to live on if they will help us in our war.” So Olambo went back and told Ochoudho of Kamageta, who agreed because they had been having wars with the Lango now for a long time. Olambo then took them in his boat to Bukabwa. The Kamageta stayed there for two months and thus the Lango were sent away (Maasai). On this day the Kamageta killed many Lango and almost completely wiped them out. That day when the Lango arrived the Kamageta were getting ready. The Kabwa told the Lango that they were still gathering the cattle together for them, the way they used to do before. The Kamageta then put leaves in the sun so that they would know when they start drying that it would be time to start the fight. So when they saw the leaves had started drying they told the Kabwa to start taking the cattle to the Lango, with the Kamageta following them from behind carrying spears and shields. When the cattle got near the Lango the Kabwa started hitting the cattle to turn them back towards the Kamageta. When the Lango saw this, they started to follow the cattle and that is when the Kamageta started fighting them and killed many of them. The Kamageta knew that the Lango did not know how to fight in the strong sun. Among the Lango there was one man who climbed a tree and he was left because of the prohibition against killing a man who has climbed a tree.

Gendo, the brother of Olambo and the grandfather of Panaito Bunde, stayed back in Muhuru saying that he could not go to live in the land that was settled by a young child who was his own child. So he stayed

2 Others say that the Tegi, the people of Odul, came to Kamageta after the Kamageta people left from Musoma. See the Kamageta chapter.

Ndugu wa Olambo, aitwaye Gendo, babu wa Panaito Bunde, yeye alibaki Muhuru akasema hawezi kuja kukaa katika nchi ambayo imejengwa na mtoto mdogo na ni mtoto wake. Basi yeye alikaa huko hadi alipofariki ndipo jamaa zake wakaja. Alikataa kwa sababu Odol ni mtoto wa Olambo na Odol ndiye alienda akajenga mji huko Malongo badala ya huyo Gendo.

Olambo yeye alikwenda Musoma mnamo mwaka 1882. Wategi ni watoto wa Girango na Girango ni mtoto wa Suba, Suba ni baba wa Amathe, Amathe wa Waritho, Waritho wa Omwiru. Girango yeye alizaa Ogoro na Ogoro alizaa Muserema, na Muserema alizaa Murara, na Murara akazaa Rumbazi au Tegi, akazaa Thunya, Thunya akazaa Marwa, Kimbaga na Gogo, wote hao mama yao alitoka Karachuonyo. Mama yao aliokotwa na akaletewa Mzee Thunya na akazaa hao watoto watatu. Na sasa wanajiita katika ukoo: Marwa ni ukoo wa Kamarwa, na Kimbaba ni ukoo wa Kamagambo, Gogo ni, ukoo wa Wagogo, na sasa hao wote ni Wategi.

Wakati Wategi wakipigana vita kati ya Wamira na Wasweta walikuwa wakiingia katika miji ya wenyeji ambao waliwashinda kwa vita. Kwa mfano ngome iliyoko Nyasoro kwa sasa na Mika ilikuwa miji ya Wasweta. Na wakakaa katika sehemu hizo. Na hata wakati Wajerumani wanapigana vita na Waingereza (WWI) Wajerumani waliweza kuingia katika ngome ya Wategi iliyoko Nyasoro na Waingereza waliingia katika ngome ya Wategi iliyoko Mika walikuwa wanarushiana risasi kutoka Nyasoro na Mika. Hata Waingereza wakawafukuza Wajerumani kutoka ngome ya Nyasoro wakakimbilia Nyabange na pia wakawafukuza hapo wakakimbilia Fort Ikoma. Na pale wakatolewa.³

3 Wazee ambao walishirikiana kutoa maelezo ya Wategi walikuwa 1. Panaito Bunde, 2. Osigwa Ochieng Onguru 1992, 3. Chuche Odol, 4. Igogo.

back there until he died and then his family came later. He refused because Odol was the child of Olambo and Odol was the one who went and build the settlement there in Malongo instead of Gendo himself.

Olambo went to Musoma in 1882. The Tegi are the children of Girango and Girango is the son of Suba, Suba the son of Amathe, Amathe the son of Waritho, Waritho the son of Omwiru. Girango gave birth to Ogoro and Ogoro gave birth to Muserema and Muserema to Murara, and Murara to Rumbazi or Tegi, and Tegi to Thunya, and Thunya to Marwa, Kaimbaga and Gogo, all of whom had a mother who came from Karachunyo. Their mother was picked up and brought to Mzee Thunya and they had three children which all formed clans. Marwa is the Kamarwa clan, Kimbaba is the clan of Kamagambo, Gogo is the Gogo clan, and all of them form the Tegi.

When the Tegi were fighting a war with the Mira and Sweta, they took over the settlements of the local people whom they had defeated in war. For example, the forts at present day Nyasoro and Mika were built by the Sweta who lived in this area. Even when the Germans fought against the British in WWI the Germans took over the fort at Nyasoro and the British the Tegi fort at Mika. They shot back and forth at each other from the forts. Finally the British chased the Germans out of the fort at Nyasoro and they ran back to Nyabange and then were driven out to Fort Ikoma where they were finally beaten.³

³ The main informants for the Tegi were 1. Panaito Bunde, 2. Osigwa Ochieng Onguru 1992, 3. Chuche Odol, 4. Igogo.

WARIERI

Kiseru mkubwa alizaa watoto watatu, wavulana wawili na msichana mmoja: 1. Kine, mtoto wa Kiseru, 2. Tesi, binti wa Kiseru, na 3. Kiseru Ajwang', mtoto wa Kiseru, yeye aliachwa kabla hajazaliwa, ila mama yake alikuwa na mimba wakati baba yake Kiseru mkubwa alipofariki. Na alipozaliwa akaitwa jina la baba yake, Kiseru. Neno Ajwang' maana yake aliyeachwa hivyo hivyo. Binti wa Kiseru mkubwa, huyu Tesi, yeye alikuwa mwenye ulemavu na akashika mimba hapo hapo kwao. Na akaishi na jamaa mmoja aliyetoka sehemu ya Magharibi wakamuita Wuod Ugwe, na ndiyo maana hawa Warieri wanajulikana kwamba ni wa Ugu, kufuatana na kule alikotoka huyo aliyekaa na mama yao, kama bibi na bwana, ingawaje hakutoa chochote.

Kuna habari ya kutatanisha, maana huyu Tesi wanasema alikuwa mtoto wa kike wa mzee Kiseru mkubwa na alikuwa mwenye ulemavu, na alishika mimba akiwa hapo kwao, na ndipo akazaa ukoo huu wa Warieri. Na kuna usemi nyingine unaosema kwamba yeye alikuwa mtoto wa kiume wa Kiseru. Na kuna usemi mwingine kabisa ingawaje

RIERI

The elder Kiseru had three children, two boys and one girl: 1. Kina, the son of Kiseru, 2. Tesi, the daughter of Kiseru, and 3. Kiseru Ajwang', the son of Kiseru. His father died before he was born, when his mother was pregnant with him. When he was born he was named after his father. The name "Ajwang'" means an abandoned child. The daughter of Kiseru, Tesi, was a disabled girl who became pregnant while still in her father's home. She lived with somebody from the east whom they called "the man from Ugwe." This is why the people of Rieri are known as people from Ugu, in reference to the place where the man who lived with their mother as her husband came from, even though he did not pay any dowry.

There is a confusion about the identity of Tesi. It is said that Tesi was the eldest child, the daughter of Mzee Kiseru and a cripple. She became pregnant while she was at her father's home and thus she gave birth to the Rieri clan. But there is another story that Tesi was Kiseru's son. There is also another story, although each of them start from Kiseru's

yote inaanzia mji wa Mzee Kiseru, wenyewe unasema kwamba asili ya Warieri kwamba asili yao ni Waganda. Ati hapo awali mila na desturi ya Waganda ni kwamba kama Mtemi akifa basi huzikwa na watu waliowazima, wao hukalishwa kwa nguvu shimoni na kukalisha Mtemi kwenye mapaja yao na mara moja huzikwa wangali hai. Kwa hiyo siku moja Mzee Tesi walitaka wamshike kijana wake, ili azikwe pamoja na Mtemi. Na Tesi alipopata fununu hiyo alitoroka kwa mtumbwi hadi ng'ambo, na akafikia kwa mji wa Mzee Kiseru, ndipo akaishi hapo na jamaa zake na ndipo wamepanuka wakaitwa Warieri, na wameishi chini ya Kiseru hadi leo. Huo pia ni usemi wa kutatanisha.

Warieri walipokuwa bado wako Kadem

Warieri waliwapa baadhi ya Watawala wa pale wasichana wao -- ili waweze kuwa marafiki kati ya Warieri na Kadem, kama mama wa Owuonda Akuba na binti mwingine alikuwa akiitwa Wigesha, ambaye mtoto wake aliuawa wakati Mdachi alipoingia Kadem na watu wakakusanyika kwenda kupambana naye. Waliuwa watu wengi sana na akauwa mtoto wa Wigesha wa kiume. Mdachi alipofika kwa Mangana, mtawala wa kike Kadem, akamwambia Mdachi, "Eti, Bwana, wewe umeuwa mtoto wangu (akijifanya mtoto wa dada yake kama ni yake) na Bwana akamwaambia, "Wewe Mtawala mzima uliruhusuje mtoto wako kwenda kutushambulia sisi, basi haizuru nitakupa ng'ombe kumi utafanyia maarifa wa kupata mtoto mwingine." Na akapewa ng'ombe kumi, na pia akakabidhiwa madaraka wa kusuluhisha ugomvi kati ya watu weusi na Wadachi. Toka hapa watu wa Kadem wakawa wanampa Mdachi mayai na maziwa pia kumsaidia Mdachi kwa shughuli zake za utawala na huyo Mang'ana alitawala hadi iliposhikilia Owuonda.

Watu wa Ugu au Rieri waliongozwa na dawa ya Mwere, baba wa Mukumwa Aguyo, ndiye aliyeongoza watu na dawa zake. Siku moja ilibidi atoe dawa iliyopakwa kwa samaki kavu (suku) ili ipelekwe hadi Kanyamwa, ambako ndugu yao Rubara Kateti alitekwa, ili akionja hiyo samaki mara tu roho yake itanza kutamani kurudi kwao, maana alikuwa ameisha zoea huko na madawa ya kule ilikuwa ikimzuia kuja. Hadi alipopelekwa samaki hiyo akala, alikubali kuja ila aliwaambia wa kwao kwamba, "Mwende, mimi nitatoroka kuja ama mmoja aje baada ya siku chache tutafuatana naye." Na alipofuatwa walitoroka wakaja wakati huo alikuwa mtu mkubwa na kule alienda aangali kijana, waliomfuata walikuwa Mangare na Nyarwana. Ukoo wa Warieri ni: 1. Ukoo wa Mgechi, kuna Gibore, Marwa na Mrure. 2. Ukoo

village, this one says that the Kiseru clan came from the Ganda. In the old days the Ganda tradition was that when a king died he would be buried with some people who were still alive. These people were forced into the grave and the king was laid on their laps and the grave was then covered while they were still alive. Therefore, one day they wanted to bury Mzee Tesi's son with the King. When Tesi learned about this he escaped by boat to the other side of the lake. He reached Mzee Kiseru's village and he lived there with his relatives and from there they grew to be called the Rieri and they live until today under Kiseru. This is also a confusing story.

The Time when the Rieri were still in Kadem

The Rieri gave the local leaders of Kadem their daughters to marry so that there could be friendship between Rieri and Kadem. Examples of this are the mother of Owuonda Akuba and another girl called Wigesa, whose child was killed when a German came to Kadem. The people had all gathered to fight him and they killed many people but the German killed the son of Wigesa. Now when the German went to see Mang'ana, the female leader of Kadem, she said to him, "Hey boss, you have killed my son" (she referred to her sister's child as her son). The German answered her, "But how is it that you as a respected leader, allowed your son to attack us? Anyway I will give you ten cattle and leave it to you to find a way of getting another child." She was given ten cattle and was given the authority to mediate between the black people and the Germans. From this time on the people of Kadem would give eggs and milk to the German and help him in his work of ruling the country. Mang'ana continued as the leader until the position was taken over by Owuonda.

The people of Ugu or Rieri were led by the medicine of Mwere, the father of Mukumwa Aguyo. One day he had to use some medicine, which was applied on a dry fish (Suku), so that they could take it to Kanyamwa where their brother Rubara Kateti was captured. When he tasted the fish his heart would long to go back home. You see he was accustomed to living in that place and the medicine of that place stopped him from going back home. After they had given him the fish and he ate it he agreed to come back except that he told his people to leave him and he would escape and come or let one person come back after a few days so that they could go together. When he came back he was big man while he had left as a youth. Those that went after him were Mangare and Nyarwana. The Rieri clans are 1. The Magechi clan, including Gibore,

wa Mwanganda, kuna Mwita, Mabongo na Mahoma. Hizo ndizo ukoo wa Warieri.¹

Warieri kuingia Tanganyika

Warieri walitoka Uyoma, wakizunguka wakaja hadi Karachuonyo. Karachuonyo hapo ndipo Simbi Nyaima ilizamisha watu wa Karachuonyo na Wakakseru. Na baada ya janga hilo ilipowapata wakahamia Homa Bay na hapo wakaanza tena kupambana na Wajaluo na wakawakimbiza, na wakaelekea milima ya Mauru, ikiwa wanavukishwa na mitumbi. Na hapo wakahama tena kwa sababu ya kushambuliwa na wakaelekea Karungu na huko pia ikawa vita isiyoisha na wakafukuzwa hadi Aneko huko Kadem. Pia hapo walipata shambulio kutoka kwa watu wa Kanyamkago na Kadem, na wakawafukuza hadi milima ya Sugunana. Na pia shambulio ikawafukuza hapo wakaelekea milima ya Nyaligego na ndipo walipohama kutoka pale hadi milima ya Bukara kwa sababu Nyaligego walikuwa na dhiki ya chumvi. Na pia Wanjare nao walikuwa wanawapiga vita.

Kwa bahati nzuri Kibawa alikuwa ni mjukuu wa watu wa Wasurwa na yeye pia alikuwa Kiongozi wa Warieri na Mganga wao. Na alipofika huku alikaribishwa na wajomba zake wakampa mahali pa kukaa. Na baada ya kukaa nao Wasurwa walihama wakaelekea Sota Shirati. Na wakati huo Msangia wakahama kutoka Kadem, waliposikia kwamba tumepata nchi, kutokana na ujamaa wa Kibawa, na dawa aliyowawekea kwa pombe iliwahamisha. Na Kiseru akahama kutoka Nyambeche, akaingia hadi Shirati wakawa wanakaa sehemu hiyo hadi Sota. Walikuwa pamoja na Okech Aluru, babu wa Masare, wao walipoitia Bondo na kutelemka hadi Shirati, nchi ya Wasurwa. Wao Wasurwa walikuwa wanaitwa Abasirati.

Warieri wote baba yao alikuwa akiitwa Tesi, ndugu wa Kisero Ajwang'na Keni. Hata hivyo Tesi alioa katika ukoo wa Wakine (Keni) na Nyamongo pia alikuwa mtoto wa Kiseru.² Yeye alikimbilia sehemu ya Nyamongo, wao ukoo wao hasa kwa sasa ni Kamang'indi wanaokaa Kanyamoba, sehemu ya Kirogo na Busanga. Warieri walihama kabla ndugu zake Nyamongo kuhama Kine, na wakafuatwa na ndugu yao Kiseru. Ndugu yao Kisero au Kakiseru wao waliacha mambo ya tohara katika mji wao wa Kadem, kwa sababu siku moja vijana wao walikuwa

1 Chuonyo Wangoko. Wangoko ni mtoto wa Okinda, Okinda ni mtoto wa Wasasi, Wasasi mtoto wa Kithomoni, Kithomoni mtoto wa Sese, Sese mtoto wa Kithomoni, mkubwa na Kithomoni ni mtoto wa Mgechi, na Mgechi mtoto wa Tesi.

2 Bado wengine wanasema Tesi ni mwanamke. Nyamongo inasemekana ni motto wa Kiseru mkubwa ila mama yake ni tofauti na mama ya Tesi, Kine na Kiseru Ajwang'.

Marwa and Mrure. 2. The Mwanganda clan, including Mwita, Mabongo and Mahoma. These make up the Rieri clans.¹

The Arrival of the Rieri in Tanganyika

The Rieri came from Uyoma and went round until they came to Karachuonyo. Karachuonyo was the place where Simbi Nyaima drowned the people of Karachuonyo and the Kakseru. After this happened they moved to Homa Bay and began to fight the Luo who chased them towards Mauru hills. They crossed with boats but moved again because of the raids. They went towards Karungu and even here there was fighting without end and they were chased up to Aneko in Kadem. Here also the people of Kanyamkago and Kadem raided them and chased them up to the hills of Sugunana and then up to the hills of Nyaligego. From there the Rieri moved up to the hills of Bukura because in Nyaligego there was a shortage of salt and the people of Njare also began to fight them in a war.

But fortunately Kibawa was the grandson of the Surwa people and he was also a leader and a medicineman of the Rieri. So when they arrived there his maternal uncles welcomed him and gave him a place to live. After staying with Surwa for a while they moved to Sota Shirati. Now at that time the people of Msangia moved from Kadem when they heard that Kibawa had found a piece of land. Due to the family relationships to Kibawa and the medicine that he put in their beer they moved. Also Kiseru moved from Nyambeche and came up as far as Shirati where they had occupied the whole area up to Sota. They were together with Okech Aluru, the grandfather of Masare. This was when they went into Bondo and came down as far as Shirati, in the land of the Surwa. These Surwa were called Abasirati.

Tesi was the father of all the Rieri. He was the brother of Kiseru Ajwang' and Keni. But in spite of this Tesi married from among the clan of Kine (Keni).² Nyamongo was also the son of Tesi who ran to the Nyamongo area where their clan today is called Kamang'indi, who live in Kanyamoba, in the area of Kirogo and Busanga. The Rieri moved before their brother Nyamongo left Kine and were followed by their brother Kiseru. Their brother Kiseru or Kakaseru abandoned the tradition of

1 Chuonyo Wangoko. Wangoko the son of Okinda, Okinda the son of Wasasi, Wasasi the son of Kithomoni, Kithomoni the son of Sese, Sese the son of Kithomoni, the elder brother of Kithomoni the son of Mgechi, and Mgechi the son of Tesi.

2 As was noted before others say that Tesi was a woman. It is said that Nyamongo was a child of the elder Kiseru but his mother was different than the mother of Tesi, Kine and Kiseru Ajwang'.

jandoni na Wajaluo wakaja na kuwazingira na kuwaua wazazi wao wakongwe kwa sababu vijana wao walikuwa jandoni hawana nguvu ya kupigana vita. Kabila iliyowaua ni Kanyamkago, wakiwa Kadem Kimaye. Na hapo baba yao Msangia akalaani tohara katika ukoo wa Kisero. Wakati huo ndugu zao Keni (Kine) wao hawakupitia Kadem, wao walipoachana Mirunda wakapita moja kwa moja hadi Charia na kupenya hadi sehemu wanazoishi kwa sasa. Hata Nyamongo pia aliwahi.

Wakati Warieri walipofika huku baada ya Wakine kutangulia, ndipo Wakiseru walikuja. Na wakati huo Rieri na Kine hawakupendelea sana Wakiseru, waishikaribuna owakisema, nduguzao Wakiseru ni wachochezi na mara kwa mara wanawachonganisha na majirani zao na kuleta vita. Lakini hata hivyo ndugu zao Kine, walionelea waachwe kati yao, maana ni ndugu zao. Ikabidi wazee wa pande zote wakae kabla wao kukubaliwa kuingia na baraza hilo lilikaa chini ya mti mkubwa, Kamgono, ulioko katika Bwiri, sehemu ya kata ya Bukura au sehemu ya Nyambori kwa sasa. Warieri walitulia kwa vita lakini ikatokea tena vita ya ghafla kati yao na watu wa Kadem. Vita hii ilisemekana ilitokana na uchonganishi ya Wakakseru, ndiyo iliyochoea kwa watu wa Kadem na Kadem walikuja kwa ghafla na kuuwa watu wa Warieri karibu kuwamaliza. Siku hiyo ndiyo Ojendo Tagataga aliuwa shujaa wa Kadem. Toka siku hiyo haikutokea tena vita ya kutisha kati yao. Ojendo Tagataga alikuwa shujaa ambaye alisaidia sana watu wa kwao vitani, hata hivyo wazee wanasema kwa sababu aliuwa watu wengi sana wakati wa vita imefanya hakuweza kuzaa watoto wa kiume, ila alizaa msichana moja tu, aliyeitwa Sukwe Nyadiemo.

Lakini wenzao wa Warieri kama Wakine, Wanyamongo na Wakanyamoba, wao mila na desturi zao zote ni moja. Kwa mfano Warieri wanalala kwa miaro na wao pia, na Warieri wanatengeneza *nyakisiko* (mlango mdogo unawekwa nyuma ya nyumba kama dirisha, pakutokea kama kuna hatari). Pia kutahiriwa kwa vijana na wavulana. Pia kufuata kulala ndani ya nyumba. Wote wanaweka *miaro* upande wa kulia, ndani ya nyumba (*miaro* ni vijiti vidogo vidogo vinatandazwa juu ya vijiti vinne vikubwa. Kama miguu ya meza na watu hutandika ngozi juu yake na kulalia). Ila Wakakseru wengine wao wanafuata mila ya Kijaluo, hasa ukoo wa Wawaji na Kakware, maana wao wanalalia odiri, odiri ni kitu kilichojengwa kwa udongo na kinafanana na kitanda na hutumika kwa kulala, baada ya kuweka matandiko juu yake). Na ili jambo hili lieleweke, ukifuata desturi yetu, ukichinja ng'ombe, ndugu yako kabisa huwa unamgawia mkono, na dada yako aliyeoloewa unampa mfupa wa mwisho wa miguu (*Bam*). Na

circumcision in Kadem because one day when the young boys were in the wilderness and left their old parents in the village, the Luos attacked and killed their parents. The boys did not have the strength to fight them. The clan that killed them were the Kanyamkago from Kadem Kimaye. It was then that their father Msangia cursed circumcision in the clans of Kiseru. At this time their brother Keni (Kine) did not pass through Kadem, when they left them in Mirunda they went straight away to Charia and penetrated into the place they now occupy. Even Nyamongo had already come earlier.

The Rieri arrived after the Kine, then the Kiseru came. At that time Rieri and Kine did not like the Kiseru to live near them, they said that the brothers of Kiseru were troublesome people who incited neighbors to fight. It was the brother Kine who thought they should be left to live among them because they were brothers after all. Because of this a meeting was called of the elders from all the groups to sit and discuss this before they were allowed to enter. This took place under the tree Kamgono, which is in Bwiri, the section of Bukura or Nyambori as it is now known. The Rieri were peaceful but one time there was a sudden fight between them and the people of Kadem. This fight was said to have been instigated by the people of Kakseru. The people of Kadem killed almost all the Rieri on that day. Ojendo Tagataga, the champion from Kadem, was killed that day. From that day on there were no more major wars between them. The brave Ojendo Tagataga helped his people in the war, although the elders said that due to the large number of people he killed in the wars he was not able to produce a son. He had one daughter called Sukwe Nyadiemo.

But the other relatives of the Rieri, the Kine, the Nyamongo and the Kanyamoba all have similar traditions and customs. For example the Rieri sleep on a "miaro" and the Rieri also make nyakisiko (A small door at the back of the house like a window for flight when there is danger). They also circumcise the youth. All of them sleep in the house on the miaro which is placed on the right hand side (A miaro is a bed like structure made of small sticks held together on four large sticks like the table and a skin is laid on it when sleeping). Some of the Kakseru follow the Luo tradition, especially the Waji and Kakwaere because they sleep on an "odori" (Odiriri is a place built of mud and is similar to a bed and used for sleeping without putting any bedding on it). It is necessary if you follow the Rieri tradition that when you slaughter a cow you give your true brother the front leg of the cow and to your sister, who is married to another group, you give the hind

Warieri na Wakakseru hupeana mikono wa ng'ombe akichinjwa, jambo hilo ndiyo inayohakikishia kwamba ni mtu na ndugu yake, si mtu na dada yake.³

³ Samwel Tongori (Warieri Ugu) Ukoo wake Samwel Tongori, mtoto wa Manyako, mtoto wa Ube, mtoto wa Riang'anya, mtoto wa Gibore, mtoto wa Mgechi, mtoto wa Tesi, mtoto wa Kisero. Wazee ambao walishirikiana kutoa maelezo ya Rieri walikuwa 1. Samwel Tongori, 2. Chuonyo Wangoko, 3. Magati Okuambo Obore, 4. James Obore.

leg. The Rieri and the Kakseru give each other the front leg, which proves that this is a man and his brother, not a man and his sister.³

³ Samwel Tongori (Rieri Ugu) The clan of Samwel Tongori who was the son of Manyako, the son of Ube, the son of Riang'anya, the son of Gibore, the son of Mgechi, the son of Tesi, the son of Kisero. The main Rieri informants were 1. Samwel Tongori, 2. Chuonyo Wangoko, 3. Magati Okuambo Obore, 4. James Obore.

WAKAKSERU (KISERU)

Wakakseru hawa walitoka Misiri na wakaja hadi Sudan na wakaenda Ethiopia, na wakatelemka tena hadi Uganda wakifuata Mto Nile. Na kutoka Uganda wakaja Uyoma, nchi ya Kenya, na waliendelea hadi Kisumu Kenya na walikuja hadi Kano, ambako bado baadhi yao wanaishi pale, wakiwemo ukoo wa Miswa Nyanyuogthuon wa Onyango, ambaye alikuwa hapa Kirogo akawa Tarishi wa Mwanangwa kwa muda mrefu na alirudi tena huko Kano Kenya na kufa huko. Baba yake alikuwa akiitwa Onyango Jaber polo wuod kome leny, alikuwa shujaa sana wakati wa vita wa ngao na mkuki. Ukoo huo wa Miswa Nyanyuogthuon wao wamekuwa ni watu wa nchi mbili, yaani Kenya na Tanganyika (Tanzania), maana kuna ukoo wa ndani kabisa, wao ndiyo wakina: Manyuanda Sinju na Obondi Odera, wanaokaa kijiji cha Kigunga kata ya Kirogo.¹

Wakakiseru walitokea sehemu ya Sudan na wakaja hadi mlima wa Ramogi, nao walikuwa Mwa (Mwa ni kabila inayozungumuza lugha

¹ Mariko Onyango na Barnaba Gungu.

KAKSERU (KISERU)

The Kakseru people came from Egypt and passed through Sudan, on into Ethiopia, and then down to Uganda, following the Nile River. They came to Uyoma Kenya and moved on to Kisumu, Kenya and then to Kano, where some of them still live. Among them was the clan of Miswa Nyauogthuon of Onyango, who was here in Kirogo serving as messenger for the “Mwanangwa” for a long time but returned to Kano, Kenya and died there. His father was named Onyango Jaber Polo, the son of Kome Leny, and he was the greatest champion in the wars of spears and shields. This clan of Miswa Nyuogthuon is a people of two nations, Kenya and Tanganyika. From this inner or original clan one finds people like Manyuanda Sinju and Obondi Odero, who live in the village of Kigunga, in the area of Kirogo.¹

When the Kiseru came from Sudan they traveled to Ramogi Hill. They were Mwa (or people who spoke a different language and had different customs than the Luo). They also practised circumcision. When they

¹ Mariko Onyango and Barnaba Gungu

nyingine na mila tofauti na Waluo). Na walikuwa wakienda jandoni (kutahiriwa). Walipotoka mlima wa Ramogi wengine wao waliendelea hadi wakafika Simbi. Katika mji wa Simbi pale walifika wazee wanne na watoto wao na ugonjwa uliingia katika sehemu hiyo ya Simbi.² Na kutoka pale ndipo wakaanza kupenyapenya na kuingia Tanganyika, Wilaya ya Tarime. Na hawa wao ndiyo waliokusanya wenzao waliotawanyishwa katika vita hivyo vya Karungu na wakaja wakashiriki kujenga Tarafa ya Kiseru, ingawaje bado baadhi yao katika sehemu za Kenya na Tanganyika lakini ni wachache sana. Mpaka leo Wakakseru walio nje ya Tarafa ya Kiseru (Nyancha) bado wanatafutana; wengine mababu zao ndiyo waliopoteana kwa hiyo bado wanaulizana, wakiwa na nia ya kuonana tena na kujenga uhusiano kati yao. Baada ya kutoka mji wao wa mwisho Kadem Kenya wakaingia Tanganyika³ sehemu ya mlima wa Yaligeto, Tarafa ya Inano Tarime.⁴

Kiseru mkubwa alizaa watoto watatu, wavulana wawili na msichana mmoja: 1. Kina, mtoto wa Kiseru, 2. Tesi, binti wa Kiseru, na 3. Kiseru Ajwang', mtoto wa Kiseru. Yeye aliachwa kabla hajazaliwa, ila mama yake alikuwa na mimba wakati baba yake Kiseru mkubwa alipofariki, na alipozaliwa akaitwa jina la baba yake Kiseru na neno Ajwang' maana yake aliyeachwa hivyo hivyo. Na binti wa Kiseru mkubwa, huyu Tesi, yeye alikuwa kiwete na akashika mimba hapo hapo kwao. Na akaishi na jamaa mmoja aliyetoka sehemu ya Magharibi, wakamwita Wuod Ugwe. Na ndiyo maana hawa Warieri wanajulikana kwamba ni wa Ugu, kufuatana na kule alikotoka huyo aliyekaa na mama yao kama bibi na bwana, ingawaje hakutoa chochote.

Jambo linayoeleweka katika ukoo wa Tesi ni kwamba mjukuu wake, aitwaye Magongo (binti), yeye hakuolewa alikaa kwao, kwa sababu baba yake hakuwa na watoto wakiume wakubwa kwa hiyo akawa yeye ndiye mchungaji wa baba yake. Na akazalia kwao na akawa na ukoo unaoitwa Ugu Kigunga, ambao kwa sasa wanakaa sehemu ya Lwanda Kiseru, katika Kata ya Kirogo, wakielekea kando kando ya Mto Mori. Wengine wanasema Kiseru Obwere alikuwa na watoto wengi, kufuatana na wake aliyokuwa nao. Na utakuta watoto wake wametawanyika vikundi vikundi hasa katika sehemu ya South Nyanza, Kenya. Watoto wa Kiseru Obwere wengine waliokuja nyuma kuingia kwa Kiseru Ajuang' walikuwa Kaligoe, Waoi, Wigi na Wasamo. Utakuta katika miji ya Kamkuru na wengine wameingia Kamseko. Wakakseru walipohama

2 Mauri Pundo.

3 Masimulizi haya yalihusu muda kabla ya Muungano wa Tanganyika na Zanzibar

4 Mariko Onyango na Barnaba Gungu.

left Ramogi hill some of them went on until they reached Simbi. In the settlement of Simbi four elders and their children arrived carrying a disease that infected the area.² From here they started moving little by little to Tanganyika, Tarime District. These are the ones who brought together those who had been dispersed during the war. They came together to build the district of Kiseru, although very few of them are still left in some areas of Kenya and Tanganyika.³ Up to date the Kakseru who are outside the district of Kiseru (Nyanza) are still looking for each other. For some it is their grandfathers who were lost from the others and still want to find their relatives and build a relationship again. After leaving their last village in Kadem, Kenya they entered Tanganyika in the Yaligeto hills, Inano District, Tarime.⁴

The one thing that is clear about the Tesi clan⁵ is that his grandchild, called Magongo, was an unmarried daughter who stayed at home since her father did not have any older sons. She herded her father's cattle and gave birth while still at home to start a clan called Ugu Kigunga, who now live in Lwanda Kiseru, in the area of Kirogo, going toward the banks of the Mori River. Others say that Kiseru Obwere had many children from the various wives that he had. You will find that his children have spread out into small groups here and there, especially in the area of South Nyanza, Kenya. The children of Kisru Obwere who arrived after the other Kakseru were already established were the clans of Kaligoe, Waoi, Wigi, and Wasamo. The Kamseko were absorbed into the homesteads of the Kamkuru and others. When the Kakseru moved from Kano they went to Kisii, where some of them are remain today. The ones who remained in Kisii call themselves the Bakiseru.

From here they went to Simbi in Karachuonyo, where they were killed by a volcano. One day the largest clan of the Kakseru, called the Kigacha, made some beer. As the party was going on an old woman entered who looked dirty and ugly. She went over towards the elders of the party but they began to abuse her and told her to go away. When she saw what was happening she left the party and went to one of the nearby homes. There she begged the woman of the house to allow her to enter inside the house to get warm by the fire. The woman welcomed her into the house. After a while the old woman asked her, "Where

2 Mauri Pundo

3 This narrative was collected before the union with Zanzibar.

4 Mariko Onyango and Barnaba Gungu

5 See Chapt. 7, para. 1, p. 40 for the origin of this name.

Kano walikuja hadi Kisii, ambako pia baadhi yao wako hadi leo. Kutoka Kisii Kenya waliobaki pale wanajiita Bakiseru.

Kutoka pale walienda Simbi Karachuonyo, ambako waliuawa na volkeno. Siku moja ukoo uliokua mkubwa wa Kakseru, wakiitwa Kigacha, walitengeneza pombe. Na wakati sherehe yao ikiendelea alitoka mama moja kizee, tena ni mchafu kwa kuona kwa macho tena ana sura mbaya sana. Na akaingia katika mji ambao walikuwa na sherehe hiyo na alipoelekea walipo wale wazee, walianza kumfukuza na kumkemea aende mbali. Basi alipoona hivyo alielekea kwa nyumba jirani na akaomba mama mwenye nyumba akubali aingie ndani aote moto, maana palikuwa na baridi. Yule mama akamkaribisha na baadaye alimuuliza yule mama akisema, “Bwana wako yuko wapi?” Yule mama akamwaambia akamuite, na yule mama alikwenda kuita bwana wake. Na yule Bwana aligoma. Na alimwaambia tena, “Wewe urudi umuhimiza akubali aje.” Na yule mama alienda akamsihi bwana yake akimwambia, “Unaitwa na bibi kizee moja yule aliyefukuzwa humu na nyie.” Yule bwana akakataa akisema, “Yule bibi kizee ananiitia nini ambacho kitanifanya niache wenzangu wakinywa pombe na starehe, ati kuitwa na bibi kizee! wewe mwambie siwezi kuja saa hii.” Basi yule mama akamrudishia bibi kizee habari hiyo, na yeye akamwambia yule mama kwamba, “Kusanya vyombo vyako na mali yako unayoweza kukusanya na watoto wako na mnifuate, maana mji huu leo utageuka kuwa ziwa.” Basi yule mama akasikia jambo hilo na akakusanya alivyoweza pamoja na watoto wake na mifugo kidogo na wakaondoka na yule bibi kizee. Na mara tu ikaanza upepo mkali na mvua kubwa sana iliyonyesha kwa muda mrefu na kuzamisha sehemu hiyo kuwa kama bwawa kubwa na kuuwa watu wote na mifugo. Basi yule mama na watoto wake ndiyo waliokoka katika ukoo huo wa Kigacha.

Wakakiseru walihama wote, yaani watu wa koo zingine waliobaki nje ya mji wa Kigacha waliohama na yule mama na watoto wake, wakaja hadi Nyandiwa, ambako hata watu wa Utegi walikuwa wakiishi pale. Wakapita Asego Kanyada na wakakaa Mirunda, nchi ya Kasigunga, wakapanda Sikiriawendo na Kamreri na walitoka wakaenda Nyandiwa Gwasi na toka pale wakaja Tigra Sori Kenya, kwa sasa ni nchi ya Wakarungu. Hapo Nyandiwa wengine walihama tena, wakaja hadi Odundu (Kadem). Na kutokana na vita vya makabila walihama tena pale, wakaja hadi Kimae huko Kadem.

Watu hawa wa Karungu na Wakadem pia wao waliingilia kivuko cha Wich Kwang, iliyotenga Uyoma Naya na Mirunda, nchi ya Waondo. Wakati huo ulikuwa na upenyo mdogo sana ya maji ya ziwa na hata

is your husband? Go and get him for me.” So the woman went to call her husband but he refused. When she returned the old woman told her to go again and beg her husband to come. When the woman told her husband that he was being called by the woman that he had thrown out he got angry and said, “what could that woman possibly want which should cause me to leave my friends drinking beer and relaxing and go to the call of an old woman!” “Go tell her that I cannot come now.” So the woman brought this message back to the old woman. The old woman then told her to pack all her things and all her wealth and all her children and to follow her because today this compound would be flooded by water and become a lake. The woman listened to this advice and got together her children and all her things and some of her cattle and left with the old woman. At that moment a strong wind began to blow and it rained for a long time, which made the whole area sink and become a big pond and all the people and their animals were drowned. It was only this woman and her children who were saved out of the whole clan of Kigacha.

The rest of the Kakseru, that is the other clans living outside of the Kigacha compound, moved away from that area up to Nyandiwa, where even at that time the Utegi people were living. From there they passed through Asego Kanyada and they settled in Mirunda, the land of Kasigunga, then they went up to Sikiriawendo and Kamreri, then they left and went to Nyandiwa Gwasi and then to Tigira Sori, Kenya, which is now the land of the Karungu. From Nyandiwa they moved again and came to Odundu (Kadem) but due to wars with others moved again to Kimae in Kadem.

The people of Karungu and Kadem also entered the land across the Wich Kwang, which separates Uyoma Naya and Mirunda, in the land of the Ondo. At that time there was only a small inlet of lake water that people could cross by using logs. The people of Kadem and Karungu went on until they came to Kanyamwa, the land of Ogalo of Matoro, where they settled. But they they had a misunderstanding because the Kanyamwa treated them like servants to take care of their livestock. One day there was a celebration in the homestead of the Karunu or Kadem and a cow was butchered. The Kanyamwa were then called to come and divide the meat as they liked. You see the Kanyamwa claimed that all of the wealth or cattle of the Kadem and the Karungu came to them while they were in the land of the Kanyamwa. Therefore the Kanyamwa had

watu waliweza kuvuka na magogo ya miti tu. Watu hawa wa Kadem na Karungu waliendelea hadi Kanyamwa, nchi ya Ogalo wa Matoro, na pale waliishi. Na ikatokea kutokuelewana, maana Wakanyamwa waliwafanya watu hawa kama watumishi wao wa kuwachungia ng'ombe. Na wakati wa sherehe katika mji wa Karungu au Wakadem na ng'ombe ikichinjwa hao inabidi Wakanyamwa waje wawagawie nyama kama wanavyopenda, Wakanyamwa wakidai kwamba mali zote au ng'ombe hao Wakadem au Wakarungu wamewapata wakiwa wako katika nchi ya Wakanyamwa, kwa hiyo wenye haki ya kugawa nyama nzuri ni Wakanyamwa na ndiyo wenye haki ya kula vinono. Na Otete Jarawil wa Ogalo, yeye alikuwa akichukuwa kwa nguvu mifugo. Jambo hili iliwachukiza Wakadem na Wakarungu sana, hata wakawa wanatafuta njia ya kupata nchi yao wenyewe. Walikuepo watu wawili, mmoja akiitwa Oyier Maiga wa Kadem na Olondo wa Karungu, wao walikuwa wakifanya biashara ya kuuza manyoya ya mbuni yaliyokuwa yakivaliwa wakati wa sherehe au wakati wa vita. Pia walikuwa wakiuza mikia ya nyumbu ambayo wazee walikuwa wakitumia kupungia hewa na kufukuza mainzi. Wao walienda hadi Raguda Tigra, nchi ya Wakakseru, kuuza mali zao. Na katika mazungumzo waliomba Wakakseru ili wakubali ili waje waishi nao, na Wakakiseru walikubali wakisema, "Muje ili tuweze kusaidiana kwa vita." Basi Olondo na Oyier waliporudi huko Kanyamwa waliwaeleza wenzao mpango huo na wakakubaliana, na wakafanya mpango wa kuhama kwa siri. Wakadem na Wakarungu wakazidi kusogea hadi Miruti, karibu sana na nchi ya Wakakseru.

Pale waliishi kwa amani, lakini ilifikia wakati wameanza kuchukiana na kuleta dharau kama ilivyotokea kati yao na Wakanyamwa. Lakini kilichowakasirisha sana ni wakati mtu moja wa Kadem, aitwaye Ouku, alikuwa akitega mchwa kwa ajili ya kuwalisha kuku wake (wanachimba shimo yenye kina kama inchi 4 au sita katika sehemu yenye mchwa wengi na kwenye shimo hilo wanajaza majani kavu mafupi na kufunika tena kwa udongo, na pale mchwa hujaa kwa kula majani hayo na kesho yake alikuja na kuzoa majani yale yakiwa yamejaa mchwa na kumpelekea kuku wake). Basi kwa ujeuri wa Wakakseru, ukoo wa Warieri au Ugu, moja wao alikuwa akinya kwenye shimo hilo alilotega Ouku wa Kadem na huifunika tena, ili atakapokuja Ouku kuzoa mchwa, azoe na mavi yake kwa mkono. Jambo hili iliudhi sana Ouku na akaanza kujificha ili aweze kumtambua anayefanya hivyo. Kwa bahati nzuri siku moja Ouku alimfumanika huyo wakati akinya kwenye shimo hilo basi Ouku kwa hasira alimpiga huyo ngeo kwa rungu. Na Wakakseru walipopata habari hii walichukizwa na kitendo cha Ouku kwa kosa la

the right to divide the good meat and to eat the fatty pieces. Otete Jarawil of Ogalo took livestock by force from others. This matter made the Kadem and Karungu people very angry, so much so that they began looking for a way to get their own land. There were two men, Oyier Maiga of Kadem and Olondo of Karungu who had a business selling ostrich feathers for people to wear for celebrations or for war. They also sold wildebeest tails that were used as whisks to fan and to drive away flies. They went as far as Raguda Tigira, in the land of the Kakseru, to sell their wares. In their discussions there they asked the Kakseru to agree to let them come and live with them. The Kakseru agreed saying, "come so that we can help each other in battle." So then Olondo and Oyier went back to Kanyamwa and told their community about the plan. The people agreed and made a plan to move in secret. The Kadem and Karungu went on moving up to Miruti, near to the land of the Kakseru.

There they lived in peace but there came a day when they began to get angry seeing things developing the way they had with the Kanyamwa. But the one thing that made them most angry concerned one man from Kadem, named Ouku, who was trapping termites to take to his chickens. To do this he would dig a hole about 4-6 inches deep in an area where the termites lived. He filled the hole with dry grass and covered it over with dirt. The termites filled up the hole eating the grass and the next day the man came to take out the grass with all the termites to give to his chickens. But the insolence of the Kakseru, of the clans of the Rieri of Ugu, one man among them defecated in this hole where Ouku of Kadem was trapping termites. He then covered it over again so that when Ouku came to scoop out the termites with the grass he would scoop out the feces with his hands before he knew it. This made Ouku so mad that he hid himself to discover who had done this horrible thing to him. By good luck one day Ouku caught the culprit in the act and was so mad that he hit him hard with a stick (rungu). When the Kakseru heard this they were mad that a child of the land had been hit. So the Kakseru called a meeting between themselves and the Karungu and Kadem. There after the explanation, the Kakseru didn't care that their man instigated the reaction, instead they called Ouku to stand in front of the meeting and there a Kakseru man, of the Ugu clan, hit him so hard that he broke Ouko's skull.

It was necessary to put a piece of gourd to cover the open spot in the skull and sew it up. This matter brought bitterness between the groups, even though Ouku survived to live with this piece of gourd in his head

kumpiga mtoto wa mwenye aridhi, na Wakakseru wakiita mkutano kati yao na Wakarungu na Wakadem. Na pale baada ya maelezo Wakakseru hawakujali uchokozi wa mtu wao, ila waliita Ouku asimame mbele ya mkutano, na pale mtu wa Wakakseru, ukoo wa Ugu, alimpiga ngeo kubwa na kuvunja mifupa ya kichwa cha Ouku. Na hata ikabidi waweke kipande cha kibuyu (*Pat aguata*) kufunikia pale na kuishona. Jambo hilo lilileta chuki sana, ingawaje Ouku aliishi na kipande hicho katika maisha yake yote, lakini Wakarungu na Wakadem walianza kupanga njama ya kupigana na Wakakseru.

Siku moja watu wa Kadem walikuja Raguda katika mji wa Wakakseru na kuwaomba ili Wakakseru waende kuwasaidia kupigana vita na watu wa Kwabwai, maana Wakwabwai walikuwa wakiwashinda vita Wakadem na pia Wakadem waliuawa sana na Wakwabwai wakati wa vita vyao vya hawali. Wito huo wa Kadem ilipingwa na baadhi ya Wakakseru, wakisema, “Itakuwaje tuwasaidie nyie Wakadem na huko nyie ni adui yetu, na hata hivyo wakati tukiwasaidia tutawatambuaje wakati wa vita, maana huenda tukawaua au mukatuuwa mukidhani ni watu wa Kwabwai? Wakadem walizidi kuwaomba wakisema, “Uadui wetu utakwisha mukikubali kutusaidia, na wakati wa vita sisi wote wa Kadem tutavaa kofia, na juu ya kofia tutasimisha majani yenye maua nyeupe (*Lumb Apuoyo*), na nyie Wakakseru mutavaa kofia aina hiyo, ili tutambulikane.” Basi Wakakseru walikubali kwenda kusaidia watu wa Kadem vita kati yao na watu wa Kwabwai, na walipoenda vitani walivaa kofia zinazofanana kwa alama ya maua nyeupe ya majani, ingawaje baadhi yao waliyachanganya na manyoya ya mbuni au manyoya ya beberu, lakini ua la jani ilikuwa ni alama kubwa kwa kujitambulisha. Safari hii Wakwabwai walishindwa vita na Wakadem na mali nyingi walinyanganywa na kufukuzwa. Lakini Wakadem pia walianza wahame kutoka sehemu ya Apuochi, ambako siku hizi inakaliwa na Wakwabwai na wakaja Sori Karungu kuishi na Wakakiseru pamoja.

Kuishi kwao pamoja na Wakarungu katika nchi ya Wakakiseru ilikuja kuwakera watu wa Kadem, maana wao walionekana wako chini ya Wakarungu na Wakarungu wako chini ya Wakakseru, kwa hiyo ni wazi kwamba Wakadem walitawaliwa na makabila mawili. Siku moja watoto wa Kakiseru na wa Kadem walikuwa wakicheza pamoja, wakiwa wametengeneza ngao ya vijiti na vijiti virefu kama mikuki, na wakawa wanacheza mchezo wa kupigana vita. Na kwa bahati mbaya mtoto wa Kadem alimchoma jicho mtoto wa Wakakseru na kutoboa. Jambo hili liliwakasirisha wazazi wa huyo mtoto aliyetobolewa jicho na ukoo wa huyo mtoto walienda katika mji wa huyo mtoto wa Kadem. Na

all the rest of this life, and the Karungu and Kadem began to plan a way to attach and beat the Kakseru.

Then one day the people of Kadem came to Raguda, the home of the Kakseru and asked them to help fight the Kwabwai because the Kwabwai had defeated the Kadem and many of the Kadem were killed in the past wars. Yet the call of the Kadem to fight was opposed by some of the Kakseru who said, "how can we help you, the Kadem, when you are also our enemies?" "And even if we help how will we recognize you during the battle, you may kill us or we may kill you thinking that you are Kwabwai." But the Kadem went on begging them to help saying that the enmity between them would be over if they would help. During the battle they would wear a headress, on top of which would be mounted leafy branches with white flowers (Lumb Apuoyo). The Kakseru would also wear this kind of headress and so that they would recognize each other. So then the Kakseru agreed to go and help the people of Kadem in their war with the people of Kwabwai. When they went to battle they put on the headresses with the white flowers as a sign, although some of them used the feathers of the owl or the hair of a male goat, but the white flowers remained the principle sign for self-identification. This time the Kwabwai were defeated by the Kadem, their property was taken and they were chased out. However the Kadem still decided to move from the area of Abuoché, which is now occupied by the Kwabwai. They moved to Sori Karungu to live with the Kakaseru.

But living together with the Kakseru in the land of the Karungu annoyed the people of Kadem, because it seemed as if they were under the Karungu, who were under the Kakseru making the Kadem to be ruled by two ethnic groups. One day the children of Kakseru and Kadem were playing together making shields and spears with sticks and pretending to have a war. But unfortunately, a child from Kadem was pierced in the eye by a child from Kakseru. The parents of the child whose eye was pierced were very angry about it and the clan of this child went to the home of the Kadem child who did it and caught him in front of his parents, piercing his eye as revenge for their son's eye. This of course made the Kadem very angry and even though they did not quarrel with them that day they kept this hatred simmering inside quietly, looking for a way to force the Kakseru to move away from there.

At that time the Kadem started expanding towards the place that they now occupy, on the banks of the Kuja River, so that they could separate themselves from the Kakseru who were in the land which is

wakamkuta yule mtoto aliyetoboa jicho la mtoto wao, na wakamshika mbele ya wazazi wake na wakamtoboa jicho lake kwa kulipiza kisasi kwa jicho la mtoto wao. Jambo hili ilikasirisha Wakadem sana, ingawaje hawakugombana na Wakakiseru siku hiyo, ila walikuwa na chuki ya kichini kwa chini na wakawa wanatafuta njia ya kuhamisha Wakakiseru kutoka pale.

Wakati huo Wakadem wao wakaanza kujenga, wakielekea walipo kwa sasa kando kando ya Mto Kuja ili kutengana na hao Wakakiseru waliokuwa wako katika nchi ya Wakarungu ya sasa. Na Wakadem walipoona wameisha kaa imara, wakaanza kutembea kwa Waganga ili kutafuta dawa ya kuhamisha Wakakiseru au kuwapiga vita na kuwafukuza. Basi mwishowe walishauriwa na Mganga moja kwamba Wakadem waalike Wakakiseru kwenda kuwinda nao (*Goyo duar*) porini. Na vijana Wakadem ndiyo waende na wakubwa wao wabaki nyumbani. Na kule mawindoni wakiua mnyama mkubwa basi ugomvi wao uanzie pale kwa kung'ang'ania nyama, ili Wakakiseru wasipate nyama. Na wakati waking'ang'ana nyama pia wawashe moto huko porini ili moshi iwajulishe wale wazee Wakadem kwamba vita imeanza huko porini, ili nao waanze kupiga Wakakiseru waliobaki nyumbani, wake, watoto, pamoja na wazee sana. Maana Wakadem wao vijana ndiyo waliokwenda mawindoni, lakini watu wakubwa na wazee wao walibaki nyumbani kushambulia Wakakiseru wakati vita itakapoanza, maana Wakakiseru wao walikwenda vijana pamoja na watu wakubwa. Na wazee sana na watoto na akina mama ndiyo waliobaki nyumbani.

Basi Wakadem walijitiarisha kwa mambo yote, jinsi walivyoeelezwa na Mganga wao. Walipokamilika mpango wao wakaalika Wakakiseru kwamba kesho waende mawindoni wakisisitiza kwamba watu wote wenye uwezo wa kuwinda wasibaki nyumbani, maani pori wanayokwenda kuwindia ni kubwa inatakiwa watu wengi wa kutosha kuizingira, ili wanyama wasipate mahali pa kupenyea. Ujumbe (poropoganda) huu ulipitishwa sana, hasa katika mji wa Wakakiseru, nao Wakakiseru waliitikia kwenda wote watu wenye uwezo wa kuwinda. Lakini alikuepo Mkakiseru moja, jina lake ni Magoi wa Rateng' Araga, yeye aliwakataza watu Wakakiseru kwa siri akisema, "Mimi sikubaliani na watu hao wa Kadem, hiyo ni njama ya kutaka kutupiga vita huko porini na hapa nyumbani, nyie kesho musinde katika uwindaji wao huo." Lakini Wakakiseru hawakujali maneno ya Magoi Rateng', kulipokucha karibu watu wote wenye uwezo wa kukimbia waliondoka kwenda kuwinda. Na Magoi Rateng', yeye na jamaa yake aliondoka na mali yake akahamia sehemu mbali na mji wa Wakakiseru. Na hata leo

now that of the Karungu. When the Kadem saw that they were well established they began looking for prophets in order to get medicine to make the Kakseru move or to defeat them in battle. Finally, one prophet told them that the Kadem should invite the Kakseru to go hunting with them (Goyo duar) in the bush and that the young men should go but the elders stay behind. While they are in the bush if they kill a large animal they should begin quarreling over it by taking most of the meat for themselves and not give them Kakseru any. Then they should light a big fire so that the smoke would alert the elders of Kadem left in the village that the fight had begun, who would then begin to fight the Kakseru left in the village, the women, children and very old men. On the Kadem side only the young men had gone on the hunt while the elders stayed behind to attack the Kakseru when the fight began. But all the Kakseru men, young and old had gone hunting. Only the very old men, women and children were left.

So the Kadem got ready and did as they were told by the medicine man and they invited the Kakseru to go hunting the next day, stressing that all the men who were strong enough should go and not be left behind because they were going to a very large forest and would need many people who could herd the animals together. This message was passed along in the Kakseru village and they agreed that all who had the strength should go to hunt. But there was one Kakseru, by the name of Magoi Rateng' Araga, who told them not to go because it was sure to be a trap by the people of Kadem to fight them both in the bush and at their homes. He advised them not to go the next day. But the Kakseru did not listen to him and all the able-bodied men went to the forest to hunt. But Magoi Rateng, together with his family, took all their property and went far away from the settlement of the Kakseru. Even today there is still a saying frequently used in this area by the Luo that says, "Be wary like Magoi, who warned you about the people of the settlement of Sori." The village of Sori is along the shores of Lake Victoria, in the area of Karungu, known as Karungu Bay, in South Nyanza Kenya.

Near to Sori, was the Kakseru village named after the Tigra hill, where Mzee Mawere, the father of Wataye, lived, who was the ritual leader of the Kakseru. So in the forest one person from Kiseru killed a rhino and when they went to take the horn, the Kadem hunters started complaining, saying that they were the ones who killed the rhino. This matter resulted in a big fight between the Kadem and the Kakseru, just as the medicine man had predicted. The Kadem then lit a big fire there in the bush so that the smoke could be seen in the village to let them know

kuna usemi inayotumika sana katikajamii ya Waluo inayosema, *Chichi ka Magoi mane ochich gi josori*, (Jiadhari jinsi Magoi alivyojiadhari na watu wa mji wa Sori). Mji wa Sori iko kando kando ya Ziwa Victoria kuliko nchi ya Karungu inayojulikana kama Karungu Bay katika South Nyanza, Kenya.

Karibu na Sori ndiyo uliyokuepo mji wa Wakakiseru, ukiitwa mlima wa Tigra, ulikuwa mji wa Mzee Mawere, baba wa Wataye, aliyekuwa Mganga Kiongozi wa Wakakiseru. Basi huko mawindoni mtu moja Wakakiseru alichoma kifarua mkuki na kumua. Na wakati wakitaka kuchukua pembe lake, Wakadem na Wakarungu walianza kung'ang'ania wakisema kwamba wao ndiyo waliyemchoma kifarua huyo mara ya kwanza. Jambo hili lilizusha ugomvi mkubwa kati ya Kadem na Wakakiseru, kama walivyoambiwa na Mganga wao. Wakadem pamoja na Wakarungu wakawasha moto mkubwa porini, ili moshi uonekane kule nyumbani kwamba vita vimeanza huko porini, ili wale Wakadem na Wakarungu waliobaki nyumbani waanzishe vita dhidi ya Wakakiseru waliobaki nyumbani. Basi vita vikapamba moto kule porini na huku nyumbani pia Wakadem na Wakarungu wakaanza ushambulizi mkubwa, baada ya kuona moshi kwa mbali porini. Wao waliwashambulia wazee wakongwe na wanawake pamoja na wale waliokuwa wagonjwa. Na wakachoma pia miji ya Wakakiseru zilizokuwa zimejengwa karibu karibu kama ilivyokua desturi ya watu wa zamani, ili waweze kusaidiana wakati wa kushambuliwa na adui wao. Ugomvi wa porini ulipomalizika na ushindi wa Wakakiseru kuonekana kule porini walianza kurudi nyumbani. Na walipofika walikuta jamaa zao wamekimbia na baadhi wameuawa na miji zao kuchomwa. Basi hao Wakakiseru wakiwa wamebeba nyama nao wakasambaa kufuata wenzao, ambao baadhi yao walikimbilia Kabuoch, Wagasi, na Karachuonyo, na wengine wakawa wana kimbilia kwa wajomba zao, kwa wakwe, kwa marafiki na baadhi waliobaki humo Karungu. Walikuwa wakionekana moja moja kama siafu waliochomwa na moto na wakabaki wachache wanaogaragara wakifuatiliwa na maadui wao. Hao wachache waliobaki Karungu wao ndiyo waliojikusanya pamoja wakahama wakaja sehemu ambayo siku hizi panaitwa Kimaye au Tulu Odundo Kadem.

Vita hivyo viliwafukuza Wakakiseru wakavuka ng'ambo ya Mto Kuja na wakajenga Kimaye. Wakadem, nao wakasogea kutoka Karungu huko Raguda na Miruti wakaja hadi Kituka na Agenga, walifuata njia ya Wakakiseru. Tena pakaanza tena vita sehemu panapojulikana kama Paw Sere. Wakati huo Wakakiseru wakawa na nguvu kazidi Kadem, hasa alikuepo mtu moja aitwaye Nyanjogu wa Kakiseru, Ukoo wa Ugu

that the fight had begun among the hunters and that those in the village should start attacking the village. After seeing the smoke they attacked the old men, women and the sick who had been left behind. They also burnt the villages of the Kakseru that were built very close together, as was the custom of the people in past times so that they could help each other when the enemy came. When the fight in the forest was finished the Kakseru emerged as the victors. They went back home only to find that their village was destroyed and all of their people had fled, some were killed and the houses were burnt. The Kakseru had carried some meat from the hunt so they dispersed to try and find their families, some of who had gone to Kabuoch, Wagasi, and Karachuonyo. Some sought refuge with their maternal uncles, their in-laws, their friends and a few stayed in Karungu. They were like ants who get burned, going one by one here and there, with a few left to wallow around with what is left by the enemy. The few people who were left in Karungu came together and moved to the place now known as Kimaye or Tulu Odundo Kadem.

This war drove out the Kakseru who crossed the Kuja River and built in Kimaye. The Kadem also moved on from Karungu to Raguda na Miruti, up to Kituka and Agenga, following behind the path of the Kakseru. Then another war at the place known as Paw Sere. At this time the Kakseru had more power than the Kadem, particularly because of one man named Nyanjogu of Kakseru, of the Ugu or Rieri clan. This man killed Kadem like locusts and his enemies were afraid of him. He was able to push back the forward movement of the Kaden. But one day when the Kadem crossed the Kuja River the battle started up again even stronger. However, Nyanjogu came out and chased the Kadem back to the Kuja River. Other Kadem people crossed the river, leaving a small group back on that side who hid themselves near to the river when Nyanjogu crossed the river to chase those who fled. Then the ones who had hidden themselves came out and began to throw spears while he was in the water. Those who had already crossed also came back and began throwing spears, attacking him from both banks of the river until they speared and killed him. Even today this place is called Nyanjogu's crossing. When the Kakseru saw that their champion was dead they ran back and began to follow the road that would lead them to Tanganyika. The Clan of the Kine had already gone ahead in their previous wars, followed by the clan of Nyanjogu (the Rieri) who came across next. Thus the clan of Kiseru Ajwang' which is today known under the name of their father, Kiseru, came by Nyaligego and the areas that we mention below.

au Warieri, huyu alikuwa akiwaua Wakadem kama nzige na maadui walikuwa wakimwogopa sana. Huyu aliweza kurudisha Wakadem nyuma tena. Lakini siku moja Wakadem walipovuka Mto Kuja vita vikapamba moto na Nyanjogu alipojitokeza, alianza kuwafukuza Wakadem hadi kwenye Mto Kuja. Na Wakadem wengine wakavuka mto na kikundi kidogo kilibaki bila kuvuka ila walijificha kando ya mto na Nyanjogu alipokuwa akivuka mto kufuata wale waliovuka mto. Hapo ndipo hawa waliojificha wakajitokeza na kuanza kumtupia mkuki, akiwa majini, na wale waliovuka pia wakarudi kando ya mto na wakaanza kumshambulia kutoka pande zote, hadi wakamchoma mkuki na kumuua. Hadi leo hii pale panaitwa kivuko cha Nyanjogu (*Dhowadh Nyanjogu*). Na Wakakiseru walipoona shujaa wao ameuawa walikimbia kurudi nyuma na wakaanza kutafuta njia ya kupenya hadi Tanganyika. Ukoo wa Wakine wao waliisha tangulia katika vita vyao ya awali na ndipo ukoo wa Nyanjogu na wakavuka (Warieri). Na ndipo ukoo wa Kiseru Ajwang', ambao siku hizi ndiyo waliobaki na jina la Baba yao Kiseru, wao wakapenya kupitia Nyaligego na sehemu tulizotaja hapo chini.

Wakadem wao wakapata nafasi wakaja hadi mlima wa Mifuong'o (*Got Mifuongo*), ambayo siku hizi inajulikana kama mlima wa Achola (*Gota ka Achola*), ambako hadi leo hii wanafanyia mambo yao ya kimila (*Kardolo*). Mzee Mifuongo ndiye aliyeoa Mangana, ambaye Wajerumani walimpa utawala. Na mwishowe kijana wake aliuawa na Wajerumani. Wakadem waliishi hapo, na wakawa wanawasaka Wakakiseru, ukoo wa Warieri, waliobaki sehemu ya Mihuru, sehemu inayoitwa *Bur Kanyitambe* (shimo la Nyitambe). Alikuepo Mkaadem aitwaye Nyapala, yeye alikuwa na mazoea ya kutisha Warieri na Wamihuru waliokuwa sehemu hiyo na kuwanyanganya mazao. Alikuwa akingojea hadi akiona wakitaka kuvuna ulezi, hapo yeye hualika wake zao na wanaume akiwaambia wabebe visu pamoja na vikapu (*atonga*) vya kubebea ulezi. Basi huandamana hadi Mihuru Bur Kanyitambe, kwenye mashamba ya ulezi, akiwa anapiga ngoma na parapanda. Na watu wa Mihuru hukimbia na kwenda kujificha milimani, na Nyapala na watu wake huingilia mashamba na kuanza kuvuna ulezi na kurudi nazo nyumbani kwao. Tatizo hilo ilimalizika wakati Wazungu walipoingia, hasa mwisho wa mwaka 1916. Wakati aliposhikwa akipiga kelele katika mkutano, na akajaribu kujinyonga ndani ya gari alilomwekwamo.

Wakine na Waugu wakaenda kila mtu njia yake, na hapo ndipo baba wa Nyowade, aliyekuwa mwenye dawa ya kutafuta nchi, akaungana na Misangia aliyekuwa na mali nyingi, wakaanza kutafuta nchi ya Wakakiseru. Na watu Wakakiseru walipofika huko Karungu, walianza

This gave the Kadem the chance to move up as far as Mifuong'o mountain (Got Mifuongo), which is known today as Achola mountain (Gota ka Achola) where they still carry out rituals (Kar dolo). Mzee Mifuongo married Mangana, who had been given leadership and authority by the Germans. But in the end her son was killed by the Germans. The Kadem lived there and kept on searching out the Kakseru, the clan of the Rieri who were left in the area of Mihuru, the place known as Bur Kanyitambe (the hole of Nyitambe). There was a Kadem man called Nyapala, who had the habit of bothering the Rieri and the Mihuru people when they were in this area and taking away their crops. He waited until he saw that they were ready to harvest millet. Then he would invite the men and women, telling them to bring their knives and baskets to carry millet. Then they marched up to Mihuru Bur Kanyitambe to the millet fields, beating the drum and the blowing the horn. Then the people of Mihuru would run and hide themselves on the mountain and Nyapala and his people would come into the fields and begin to harvest the millet and return to their homes. This problem was finished when the white men came, especially at the end of 1916. He was arrested when he made a fuss in the meeting and he even tried to hang himself inside of the vehicle where he was put when he was arrested.

So the Kine and the Ugu each went on their own way. The father of Nyowade, who had medicine for finding land, joined together with Misangia, who had a lot of wealth to find land for the Kakseru to settle. When the Kaseru arrived in Karungu they began to fight with the Karungu. They were defeated and dispersed again. Some of them, including Masangia escaped to Kadem Kimaye. There they settled and gave the Kadem their daughters to marry, which cemented a good relationship with the people of Kadem. One day the youth of Kadem wanted to go and steal Msangia's cattle. But when the elders of Kadem heard about it they kept them from going saying, "if you want to steal cattle, then go with those who married his (Msangia's) children and take those cows which were used for the marriage, and also tell him to come and take back his daughters at your homes." This stopped the people of Kadem from stealing the Kakseru cattle.

While the Kakseru were in Kadem they continued to practice their custom of circumcision. But it was necessary to leave it to follow the customs of the Jaluos because the Luo girls would tell the Kakseru youth, "if you want to marry us you must leave off circumcision and also file the six bottom teeth so that you resemble us and then we can marry you." Thus it was necessary to follow the rules of the Luo speaking girls

tena kupigana na Wakarungu na vita hiyo Wakakiseru walishindwa na kutawanyishwa tena. Na baadhi yao akiwemo Msangia, wao walikimbilia Kadem Kimaye, na pale akakaa na kuwapa Wakadem binti zake wakaoa. Na hiyo iliwapa uhusiana nzuri na watu wa Kadem. Siku moja vijana wa Kadem walitaka kwenda kumnyanganya Msangia ng'ombe wake. Na mzee wa Kadem aliposikia jambo hilo aliwakataza vijana hao, akisema, "Kama munataka kumnyang'anya ng'ombe, basi nendeni na wale waliooa watoto wake, na wachukue ng'ombe wale mllooa maana munajua alama zao, na zile alizokuja nazo msichukue, na yeye pia tutamwambia achukuwe binti zake kwenu." Jambo hilo iliwakataza watu wa Kadem kuwanyang'anya Wakakiseru ng'ombe.

Wakakiseru walipokuwa Kadem, walikuwa wanaendelea na mila yao ya kutahiriwa na iliwabidi kuanza kufuata mila ya Wajaluo, kwa sababu wasichana wa Kijaluo, walikuwa wakiwaambia vijana wa Kakiseru kwamba, "Mukitaka mutuoe ni lazima muache kutahiriwa na pia mung'owe meno sita ya chini ili mufanane na sisi na hapo mtatuaa." Jambo hili ilibidi wafuate mashariti ya wasichana wa Kijaluo, maana walipenda wawaoe. Hapo ndiyo chanzo cha Wakakiseru kuanza kugeuka na kuacha mila yao na kuonekana kama Wajaluo, hata kutumia lugha ya Kiluo na kuacha yao, na kuoa Wajaluo.

Walipotoka Kadem wakaingia Kimaye halafu wakaipitia Suna Bondo Kanyironge halafu waliingia Nyambeche Ryagoro. Walipotoka pale wakaingia Shirati. Baadaye waliobaki nyuma hasa baadhi ya hawa walioingia Kisii walikuja watu wachache. Walioingia sehemu nyingine za Kenya bado wanakuja moja moja hadi leo. Ukirudi nyuma Kenya bado kuna hame ya Kakiseru kama ile ikiyoko Uyoma, Kisumu na Kano. Hasa Kano utakuta ukoo wa Wiswa Nyuog'thuon na Oyango Komeleny. Wao bado wako Kano na bado wanakuja kutembeleana wenzao na kurudi.

Wakakiseru walipohama, baada ya vita vyao ya makabila, walikuja hadi Nyambeche, sehemu ya Ryagoro siku hizi hapa Tanganyika. Na kutoka Nyambeche Wakakiseru walitelemka hadi Shirati. Lakini ukoo wa Kiseru mkubwa, wengine waliisha tangulia na wakasambaa sehemu mbali mbali, kama wale walioenda Nyamongo na wale Wakine na Warieri waliisha tangulia. Hawa Wakiseru waliyopitia nchi kavu na kuingia Kisii, wao hadi leo wengi wao bado wako huko Kisii na wakiitwa Mkiseru. Na bado wanatembeleana na Wakakiseru wa hapa Tanganyika na bado wanajua hata jinsi wanavyoitana kwa ukoo, yaani Ndugu, Baba, na Babu, bado wanatambulishana hivyo. Wakati huo waliongozwa na Mzee Nyamsangia. Wakakiseru hao walipoingia walifuatana na watu wachache wa Wagire.

because they wanted to marry them. That was the beginning of the gradual change of the Kakseru to leave their customs and to begin to appear to be Jaluo, even to use their language, and to marry Jaluo girls.

When they left Kadem they entered Kimaye and then passed Suna Bondo Kanyironge and finally entered Nyambeche Ryagoro. When they left there they came to Shirati. After awhile those that stayed behind, especially those who had gone among the Kisii, a few of them came later. They also entered other areas of Kenya so even today they come one by one. If you go back to Kenya you will find the former settlement sites of the Kakseru at Uyoma, Kisumu and Kano. Among the Kano you will find the clan of Wiswa Nyuong'thuon and Oyango Komeleny. They are still in Kano and some of them still come to visit their relatives and return home.

When the Kakseru moved, after another fight with other ethnic groups, they came to Nyambeche in the area of Ryagoro, which is now in Tanganyika. From Nyambeche the Kakseru came down to Shirati. But the clan of Kiseru the elder had already come ahead of them and had spread out in many areas, like those who had gone to Nyamongo and the Kine and Rieri who come before. Many of those Kiseru who passed through the dryland to come to Kisii are still there today and are called Mkiseru. They still visit back and forth between the Kakseru here in Tanganyika and they still know the proper greetings for clan members such as brother, father, or grandfather and still refer to each other in those terms. At this time they were led by Mzee Nyamsangia. When the Wakakseru arrived they moved together with some of the Gire people.

The original inhabitants of Nyaligego at this time were the Mira and the Sweta, the Thobori and Unyaga clans, who were all settled under Kyamwitha hill, where the Mira are now found. The Kakseru moved from Nyaligego hill, led by Msangia as well as Wataye Mawere who had come from Nyamongo, with those who had come first through the area of Sirari. Wataye was followed by Msangia so that he could help them find land. When they came he used his medicine so that the Kakseru and they few Kine, who had been left behind and now came with them, settled in the land which the Kakseru and the Kine, as well as the Rieri now live.

When the Kakseru left Sori Karungu in Kenya they divided twice, with some passing to the one side of the Kuja River and entering Suna Bondo Kanyironge and going on to Goribe and then down to Nyaligego. The others went by the lake and crossed the Kuja River to the other side, in the area of Kimaye. And thus also made their way to Nyaligego. In

Pale, Nyaligego wenyeji wa asilia wakati huo ni Wamira na Wasweta, ukoo wa Wathobori, na ukoo wa Unyaga, wote walikuwa wakikaa chini ya mlima wa Kyamwitha walipo Wamira siku hizi. Wakakseru walihama kutoka mlima wa Nyaligego, wakiwa wanaongozwa na Msangia, pamoja na Wataye Mawere, ambaye alitoka Nyamongo, ambayo wao walitangulia kuinga wakipita sehemu ya Sirari. Yeye Wataye alifuatwa na Msangia, ili aje awasaidie kupata nchi yao. Na walipokuja alifanya dawa zake, ndipo Wakakseu wakawa wanafuatana na baadhi ya Wakine waliokuwa wamebaki pale. Na wakaja nao wote hadi sehemu hii wanoishi Wakakseru na Wakine pamoja na Warieri.

Wakakseru walipotoka Sori Karungu Kenya pia walijigawa mara mbili, wengine walipita ng'ambo ya kwanza ya Mto Kuja na kuingia Suna Bondo Kanyironge na wakendelea hadi Goribe na kuteremka Nyaligego. Wengine wao walipita ziwani, wakaja ng'ambo ya pili ya Mto Kuja, sehemu ya Kimaye, ndipo wakaja tena kukutana Nyaligego, kama tulivyoeleza hapo juu. Pia pale Nyaligego walikuepo baadhi ya Warieri waliobaki pale baada ya wao kutoka Kadem na wenzao walikuwa wameisha telemka hadi ziwani walipo kwa sasa. Wakakseru na Warieri waliobaki Nyaligego walihama Nyaligego wakaja Nyambeche, sehemu ambayo siku hizi inaitwa Ryagoro Girango. Na walipohama Nyambeche waliendelea na kuingia Shirati, sehemu ya Kirengo kabla hawajaenea sehemu yote, jinsi wanavyokaa siku hizi.

Koo ambazo zilikuja baada ya Wakakseru wengine kutangulia ni koo za Kaligoe, Waoi, Wigi na Wasamo. Na walipokuja waliingia ndani ya koo zilizotangulia na kuishi nao. Watu hawa au koo hizi ni watoto wa Kiseru Obwere (Kiseru mkubwa), ila mama zao ni mbali mbali. Na katika Kiseru utakuta wakaazi waliokuja na kukaa kwa Wakakiseru, ambao kwa sasa wanajulikana kama ni Wakakseru, nao ni Wakakremba, wakina Mzee Daudi Obondi, anayekaa katika kijiji cha Mingo, pia wakina Mzee Onduru Odera. Lakini utakuta katika mazungumuzo nao, wanakubali kwamba wao ni wakaazi tu, hawana asilia ya Kiseru.

Vita na Uhusiano na Makabila Mengine

Wakakseru walipokuwa wanakaa Sota Shirati, katika mji wao wa kwanza katika sehemu hiyo, walianza kupigana na watu wa Wahacha. Na vita hivyo vilikuwa kali kwa Wahacha na ndipo Wahacha wakakimbia kutoka sehemu ya Omoche na wakaenda mahali wanapokaa kwa sasa, kuanzia sehemu ya Ruang'enyi hadi Kigara, na wengine wakahamia sehemu za milima ya Ruhu. Pia Wakakseru walipigana na Wasweta, na walipowashinda Wasweta vitani, ilibidi Wasweta wajigawe mara tatu.

Nyaligego there were some Rieri who had been left in Kadem when the others left, those who had already gone down to the lake where they are now. The Kakseru and the Rieri who were left in Nyaligego left and came to Nyabeche, in the area now known as Ryagoro Girango. Then they came to Shirati, in the area of Kirengo, before spreading out into the areas they now occupy.

The clans that arrived after the other Kakseru had already come first were the clans of Kaligoe, Waoi, Wigi, and Wasamo. When they came they merged with the clans who had come before and lived with them. These clans were the children of Kiseru Obwere (Kiseru the elder) but they had different mothers. Among the Kiseru you will find strangers who came to live among the Kakseru, who are now known as Kakseru. They are the Kakremba, like Mzee Daudi Obondi, who lives in the village of Mingo and Mzee Onduru Odera. But they will admit in conversation that they are only immigrants and not original Kiseru.

Wars and Relations with Other Ethnic Groups

While the Kakseru were living at their first settlement in Sota Shirati they began to fight with the Hacha. This war was too much for the Hacha and they fled from Omoche and went to the place where they now live, starting from Ruang'enyi up to Kigara, while others went to the Ruhu hills. The Kakseru also fought with the Sweta and defeated them. This forced the Sweta to divide into three groups. One group went to Gamasara, near to Tarime and another group went to Nyamagaro and the last fled to the area near to the Ruhu mountains. Due to the fear they still had that they would be hunted and harassed they decided to enter into an oath with the Kakseru. They gave their daughter to the Kakseru and from that day on the fights between these two groups ended. The daughter who brought peace was the one who was married to Mzee Dibogo (Ombogo) and who gave birth to Chief Nyatega Dibogo.

A war also took place between the Kakseru and the Irienyi. The Irienyi were forced to move from the Kirogo hills on the border with Buchirobi, going down to Kinesi. The Hacha and Irienyi were brothers and they settled from Busanga and up towards the hills of Kirogo which was their territory and was called Rieny Kowuoyo, meaning the home of cattle manure. This was because they were herders and they built their cattle kraal in the middle of the house within the compound. This made it necessary to collect the cattle manure inside the kraal during the rainy season throw it outside the compound to reduce the amount of mud in

Wengine wakaenda sehemu ya Gamasara, karibu na Tarime na wengine wakaenda sehemu ya Nyamagaro na wengine wakakimbilia karibu na milima za Ruhu. Na kutokana uwoga waliokuwa nayo kwamba bado watatafutwa na kushambuliwa, waliamua kula amini na watu wa Kakiseru. Na wakatoa binti zao na kuwapa Wakakiseru, na tokea hapo ugomvi wao ukamalizika. Na binti yao aliyeleta amani kubwa ni yule aliyeolewa na Mzee Dibogo, ambaye alizaa Chief Nyatega Dibogo (Ombogo).

Pia vita ilitokea kati ya Wakakseru na Wairienyi, hata Wairienyi wakafukuzwa kutoka milima ya Kirogo na sehemu inayopakana na Buchirobi hadi wakaenda chini kabisa, sehemu ya Kinesi.

Wahacha na Wairienyi ni ndugu na walikuwa wanakaa kutoka Busanga na kuenea milima yote ya Kirogo ulikuwa ni wao na uliitwa Rieny Kowuoyo. Maana yake ni Rienyi ni nchi ya mavi ya ng'ombe, maana walikuwa wafugaji na zizi ilikuwa inawekwa katikati ya nyumba katika mji, na mavi ya ng'ombe ilibidi ichotwe wakati wa mvua na kutupwa nje ya lango la mji, kupunguzia ng'ombe matope ndani ya zizi. Neno hili, "Kuwuoyo," ni neno la Kijaluo. Na wakati Wakakiseru wanaingia walikuta Wairienyi wote wameshikilia sehemu hiyo tuliyoitaja, hawakuepo Wairienyi mahala pengine tena humu Kakiseru. Wakakiseru walipoingia walikuta watu hawa wana mifugo nyingi sana na wao walikuwa hawana mifugo na wakaanza kunuia kuwanyanganya Wahacha ng'ombe kwa kuwapiga vita. Ila Wahacha nao walikuwa washupavu kwa vita lakini walipigana na nao lakini walishindwa kabisa na wakanyanganywa ng'ombe na kukimbilia huko ng'ambo Roho (Ruhu).

Vita hivyo pia vilikumba Wasweta pia na walipigana na Wakakseru. Hata siku moja Wakaseru walizingira mji wa Wasweta wakati wa jioni, na hadi giza ilipoingia Wasweta walikuwa ndani hawakutaka kujitokeza kwa vita siku hiyo. Wakakseru walikaa hadi asubuhi, ili waingie ndani waanze kupigana nao vita. Kulipokucha Wakakiseru walianza kupanda milima na kusogelea mji wao, ili waanze mapambano. Waliendelea hadi walipojibwaga, ndani ya mji, na wala wasione hata mtu moja katika mji huo, ila walisitushwa kuona ng'ombe wote waliokuwa kwenye mji huo. Wote wamekatwa mguu wao wa nyuma na wanashindwa kuamuka, ila wanagaragara tu chini. Katika mji huo kumbe wakati wa usiku Wasweta walipenya kwenye mlima sehemu inayoingia ziwani na wakapanda mitungi na wakavuka hadi ng'ambo huko Busweta wa Nyaganohe kwa sasa.

Jambo hili liliwasikitisha sana Wakakseru, kuona wamekosa ng'ombe ambayo ilikuwa nia yao, na ndiyo iliyosababisha vita hiyo kutokea. Na ilibidi watume watu wengine nyumbani Shirati kuita wanawake waje

the cattle kraal. “Kuwoyo” is a Luo word meaning “sand.” When the Kakseru came they found the Irienyi had taken up all of the whole area that has been discussed and there were no Irienyi in other areas except in Kakseru. They also discovered that these people had many cattle and the Kakseru, however, had no cattle and they started planning how to take away the Hacha cattle by fighting them. In spite the Hacha being very powerful at war, they were defeated thoroughly, their cattle was taken away and they were pushed back across to the other side at Roho (Ruhu).

This war also involved the Sweta and who fought the Kakseru. One day the Kakseru surrounded the village of the Sweta in the evening. Even at night the Sweta did not come out since they did not want to fight that day. The Kakseru waited until morning before entering the village. At dawn they went up the hills and started moving toward the village to attack them and they entered the village. They did not see anybody in the village but all the cattle in the village had their hind legs cut so that they were unable to walk or get up. It seems that, during the night, the Sweta had moved out of the village, gotten into boats and crossed the lake to Busweta of Nyaganohe, as it is known today.

This event annoyed the Kakseru very much since they lost the chance of gaining cattle, which had been their objective in starting the fight. It was then necessary to send for their women in Shirati to come and collect the meat from the cattle whose legs had been cut by the Sweta. The Sweta did this to discourage the Kakseru. Indeed the Kakseru began to blame themselves, saying, “what a foolish thing we have done, we should have attacked that night before they thought of cutting the cattle’s legs. Now we only have the meat and nothing else and it is true that it was very frightening seeing hundreds of cattle rolling around with their legs cut.” So the youth went ahead and butchered the cattle until more people arrived from Shirati to carry the meat, leaving the village deserted after taking everything else that the Sweta had left behind. After this fight the Kakseru had another battle with the Sweta and the Warienyi who were across from Kirogo over there at Miko (Buchirobi). When they defeated them the Wakakseru settled there where they live today. Between these three ethnic groups, 1. the Hacha, 2. the Surwa, and 3. the Sweta there is a relationship of neighbors. They were able to live together in peace and did not fight battles between themselves. They were able to solve conflicts by decisions because they were very few in number.

Now to get back to the Hacha and the others who were run out by the Kakseru - this took place at the time when German colonial rulers

na vitu vya kubebea nyama ya ng'ombe waliokatwa miguu na Wasweta. Jambo hili lilifanywa na Wasweta ili kukatisha tamaa ya Wakakiseru. Wakakiseru walianza kujilaumu wenyewe wakisema, "Tumefanya ujinga, vita tungeanza usiku ule ule kabla hawa kufikiri ya kukata miguu yote ya ng'ombe, na sasa tumetoka bure tu na nyama." Na kweli mji huo ulikuwa ukitisha wakati mamia ya ng'ombe wote wagaragara chini wamekatwa miguu ya nyuma yote. Basi vijana walianza kuchuna ng'ombe hao hadi watu wengi walipotoka Shirati na kuanza kusomba nyama na wote wakarudi Shirati na kuacha mji huo wazi baada ya kuchukua vitu vyote ndani ya mji huo vilivyoachwa na Wasweta. Baada ya vita hivyo Wakakiseru tena walipigana na Wasweta na Wairienyi waliokuwa ng'ambo ya Kirogo, kule Miko (Buchirobi), na waliposhinda vita, basi Wakakiseru wakajenga sehemu hiyo pia hadi leo. Kati ya makabila matatu hawa 1. Wahacha, 2. Wasurwa, 3. Wasweta, hawa hasa walikuwa ni majirani tu na waliweza kuishi kwa amani kidogo hawakuweza kupigana kwa vita vya kuangamizana. Ugomvi wao ulikuwa wa kuweza kuamuliwa mara nyingi na pia walikuwa ni watu wachache wachache.

Kurudi kwa Wahacha na wengine katika sehemu hiyo walizofukuzwa na Wakakiseru - hii ilitokea wakati walipoingia Wakoloni wa Kidachi katika sehemu hii na kushambulia na kuuwa watu hadi Kanyamwa, sehemu ya huko Kenya. Watu wote sasa wanaogopa amri ya Kidachi. Sasa ndipo hapo Bwana aliyekuwa wanakaa Boma yao ya Kidachi huko Sota Shirati aliuliza Obure Nyamusi, Mtawala waliyemuweka, awatafutie fundi wa kienyeji anayeweza kuvua vyuma (Muhunzi). Na Obure Nyamusi, alifikiri sana na mwisho akakumbuka kwamba kuna Muhacha moja, jina lake ni Onduko, na huyu alikuwa ng'ambo Ruhu, baada ya wao kufukuzwa na Kakseru. Na Obure akamuita aje aonane nao, basi Onduko aliitwa kutoka Ruhu na akaja na akaanza kuvua vyuma kama alivyoelekezwa na Mkoloni huyo wa Kidachi. Baada ya kufanya kazi hiyo kwa uaminifu na kwa ufasaha, Onduko alimuendea Obure na kumuuliza kwamba kama anaweza kuruhusu Wahacha kurudi katika aridhi yao, sehemu iliyowazi baada ya kufukuzwa na watu wa Kakiseru. Basi Obure Nyamusi aliruhusu awaambie warudi wakae, maana mambo ya vita kati ya makabila madogo madogo hayo yamemalizwa na Mkoloni wa Kidachi. Basi Wahacha walianza kurudi na baadhi yao walibaki ng'ambo walikohamia wakati wa vita, na pia Wasweta wakaanza kurudi. Baada ya Obure kuona kama wanatosha kuwa kama Gunguri moja (Kata) alimuweka Origi wa Kakiseru kuwa Mwanangwa wao. Na Origi akajenga Siko Kijiji, ilioko karibu na Busanga. Origi alitawala muda mrefu akiunganisha Wasweta na Wahacha. Ndipo

came into this area, attacking and killing people up to Kanyamwa, an area in Kenya. All the people now became afraid of German rule. At that time the Bwana who lived at the German Boma at Shirati Sota asked Obure Nyamusi, the leader whom they had put into office, if he would find them a blacksmith. Obure Nyamusi thought for a long time and then remembered a Hacha blacksmith called Onduko who lived over on the other side in Ruhu where they had gone after being pushed out by the Kakseru. So Obure called him to come and see the Germans. Onduko left Ruhu and came to work iron as the German colonial officer instructed him. After doing this work well and with trustworthiness Onduko went to Obure and asked if he would allow the Hacha to return to their land in the areas which were still empty after the war with the Kakseru. Obure Nyamusi allowed them to return to live since the German colonial officers had stopped wars between the small ethnic groups. So the Hacha began moving back but others of them stayed on the other side where they had gone during the war. Some Sweta also began to return after Obure agreed that they would be enough to form their own “gunguli” or district and he appointed Origi of Kakseru to be their leader. Origi built Siku Kiniji, which is near to Busanga. Origi ruled for a long time and brought together the Sweta and the Hacha. When Origi left his office of headman they chose one headman from among the Hacha and another headman from among the Sweta and they were ruled separately.

War between the Maasai and the Kakseru

There was once a man from Kakseru, of the Kanyangoye clan, whose name was Obwasa. One day Obwasa led a group of his clan members to go and destroy the new home of Mzee Wataye Mawere in the region now known as Rwangienyi. He said, “how can this man from Kamang’indi come from there in Nyamongo and jump over to build in Rwang’enyi, putting us between?” This was the reason that these people destroyed the home of Wataye Mawere, who was the leading medicine man of Kakseru. So Wataye went back to Kakseru. Wataye went back to Shirati Sota, in an area which was on the border with them and the Nyamagongo. This destruction of Wataye’s home angered the people of his clan and they wanted to go and fight the Kanyangoye. But Wataye refused, saying that the world was bad and that there was no point in people from the same country fighting each other. So his clan also forgot about it. Later on Mzee Wataye and his clan moved to Nyabiwe hill, near to the

Origi alipoacha Uwanangwa, sasa wakachaguliwa watawala wawili: 1. Wahacha na Mwanangwa wao, na 2. Wasweta na Mwanangwa wao, hasa kutoka kati yao wenyewe.

Vita Kati ya Wamasai na Wakakseru

Alikuepo mtu moja wa Kakiseru, ukoo wa Kanyangoye jina lake Obwasa. Siku moja Obwasa aliongoza kikundi cha ukoo wake, wakaenda karibu mji mpya wa Mzee Wataye Mawere, sehemu ya Rwang'enyi wa siku hizi, wakidai kwamba, "Itakuwaje mtu wa Kamang'indi atoke kule Nyagongo na ateremke hadi ajenge Rwang'enyi na kutuweka katikati." Hivyo ndivyo walivyofanya watu hao kubomoa mji wa Wataye Mawere aliyekuwa Mganga na Kiongozi wa Kakiseru. Basi Wataye alirudisha mji wake huko Shirati Sota alikofikia yeye sehemu inayopakana na mpaka wao na Nyamagongo. Kubomolewa kwa mji wa Wataye uliwakasirisha Ukoo wa Wataye na walitaka waende wapambane na Kanyangoye, lakini Wataye mwenyewe alikataa akisema kwamba dunia ni mbaya siki hizi, kwa hiyo haifai watu wa nchi moja wakipigana vita. Basi, ukoo wake nao wakaacha ugomvi huo. Baadaye Mzee Wataye na ukoo wake wakahama tena wakaja hadi mlima wa Nyabiwe kando ya ziwa, sehemu ya Kirogo. Na pale akaanza kugawa watu wengine akawapeleka Burere, na wengine akawapeleka ng'ambo ya Mori, sehemu ya Miko (Buchirobi siku hizi).

Wataye alipoona kwamba watu wake wameisha pata aridhi ya kuwatosha aliamua kulipiza kisasi kwa ukoo wa Obwasa, basi aliweka dawa yake ya kuwaita adui (*Kono negi wasigu*). Kwa hiyo akawaita Wakuria wa juu, waliovalia kama Wamasai wakaenda hadi kwa ukoo wa Obwasa na wakawaua ukoo huo sana na kuchukua ng'ombe wakati wa usiku. Na wakatoroka, wakielekea Rwang'enyi, na wakaipita na kujificha kwenye mlima wa Mibumba, sehemu ya Kirogo. Wakati huo sehemu zote za Tarafa ya Kiseru ilikuwa pori kubwa yenye wanyama wakali, na watu walikuwa wachache sana wakati huo, na walikuwa wanakaa katika makundi karibukaribu.

Wakati hao Wamasai (jinsi walivyowaita) walipokuwa wakichukua ng'ombe, walifanya ujanja kwa kuchoma miji ya wa Kanyangoye huku na huku, ili kupoteza lengo yao. Na watu walikuwa wakikimbia huku na huku kuokoa nyumba zao zilizokuwa zinateketea. Kwa hiyo ni wazi ukoo huo wao walitawanyika huku na huku kuokoa maisha na mali zao. Na hata yowe ilipopigwa ili watu waje wapambane na Wamasai hao, lakini watu hawakuja, maana kila sehemu walikuwa wakipiga yowe ili watu waje kusaidia kuokoa miji zilizokuwa zinaungua.

Wamasai hao walilala pale Mibomba lakini usiku kabla ya majogoo

lake, in the area of Kirogo. From here they started dividing the people and sending some to Burere and others to the other side of the Mori, in the area of Miko (called Buchirobi today), and others to Burere.

When Wataye saw that his people had gotten enough land he decided to take revenge on the clan of Obwasa. So he made the medicine to call the enemy (Kono negi wasigu) and he called the Kuria from the upper side, who were dressed like the Maasai. They went to the clan of Obwasa at night, killing a lot of them and stealing their cattle. Then they escaped, towards Rwang'enyi, passing and then hiding in Mibumba hill, in the area of Kirogo. At this time the whole district of Kiseru was a wilderness with wild animals and very few people, who lived in groups very close together.

When the so called Maasai stole the cattle, they burnt the villages of the Kanyangoye here and there so that they could conceal their plan. The people were running here and there trying to save their houses which were burning. Therefore this clan was dispersed here and there trying to save their lives and some of their property. When the people were called to come and fight the Maasai they did not respond because everyone was screaming for help to save the villages from burning.

The Maasai slept in the bush but at night, just before dawn, they went again to attack the people of Ugu Kigunga who lived along the Mori River, in the area of Tacho, of the Kirogo Section. There they began killing people and burning the villages again as they had to the clan of Kanyangoye. Once again in Tacho the people from the different sections started screaming for others to come and help them put out the fires and to fight the Maasai. These Maasai used the trick of dividing themselves into groups going to all the corners of the village, to set fires at the same time and then attacking the people to steal their cattle. That is why everyone was crying for help all at once, and their friends were also crying for help, and no one could help the other. After their attack the Maasai left Tacho to go home by crossing the Mori River at the crossing of Maasai (Wadh Lang'o). This crossing was named after these Maasai, that is when the Kakseru followed them, they found that they had already crossed to the other side with all of the cattle. They went on, passing through the upper side of the Roria hills range, which are called "Short hills" (Gode Adunde), which at this time the area was settled by the Kenye people.

At the time of the local wars, in the area of Kakseru, there were military champions who were very well known from the clan of Kamang'indi, and they were: 1. Mito Oindo, 2. Kimbagi Okoyo Jumuono, 3. Nyauru

walianza tena kwenda kuwashambulia watu wa Ugu Kigunga waliokuwa wanakaa kando kando ya Mto Mori, sehemu ya Tacho, sehemu ya Kata ya Kirogo. Pale pia walianza kuwaua watu na kuchoma miji kama walivyofanya katika ukoo wa Kayangoye, maana hapo Tacho watu walianza kupiga yowe kila sehemu ili waje wasaidie kuzima moto na kupambana na hao Wamasai. Wamasai hao walitumia maarifa ya kugawana katika makundi kwenda kila kona ya miji na kuanza kuwasha moto kwa wakati moja pamoja na kushambulia watu na kuwanyang'anya ng'ombe. Ndiyo maana kila kona ya mji huo walikuwa wakipiga yowe kuomba wenzao msaada kuja kuwasaidia, na wenzao pia kwa wakati huo huo wanapiga yowe kuomba wenzao msaada kuja kuwasaidia, na wenzao pia kwa wakati huo huo wanapiga yowe kuomba msaada. Basi ikawa ni shida misaada kupatikana. Wamasai hao baada ya mashambulizi waliofanya waliondoka Tacho wakaenda kwao, wakivuka Mto Mori katika kivuko cha Wamasai (*Wadh Lang'o*). Kivuko hicho kiliitwa kwa jina la Masai hao, maana Wakakiseru walipowafuatilia nyuma walikuta hao wameisha vuka mto wamekwenda na ng'ombe wote. Na walikwenda wakapitia miinuko za Safu za milima ya Roria, inayoitwa Milima Mifupi (*Gode Adunde*). Wakati huo sehemu hizo zilikuwa zinakaliwa na watu wa Wakenye.

Wakati wa vita vya kienyeji, katika sehemu ya Kakiseru, walikuepo mashujaa wa vita waliojulikana sana kutoka katika ukoo wa Kamang'indi, nao ni: 1. Mito Oindo, 2. Kimbagi Okoyo Jumuono, 3. Nyauru Ogonje, 4. Orwaru Otamo Liech, 5. Ogola Olith polo duonde lach, 6. Nguka Ongura. Na katika ukoo ndogo ya Waregi ni: 1. Onyango Teke Liech na 2. Mito Oindo. Hawa waliongoza ukoo wao katika vita vyote vilizokuwa vinatokea wakati wao. Mashujaa walikuwa wengi lakini hawa tuliowataja walikuwa wenye shabaha kwa kuchoma watu kwa silaha (*Negigua*). Na pia walikuepo na mashuja wa miereka (*bando*) katika Kiseru waliojulikana kwa wakati wao nao ni: 1. Okeyo Nyaore, 2. Petro Ojunju Rai gor Manganga Kok Ondiek. Hata upande wa miereka walikuepo wengi wenye nguvu, lakini hawakuangusha watu wengi ukilinganisha na hawa tuliyowataja.

Sehemu ya jirani na Kiseru kama vile Buturi na Luo Imbo walikuepo pia mashujaa kama vile: Oyo Atengo wa Ondego, kutoka ukoo wa Kawakswa, 2. Misolo Agwando, kutoka ukoo wa Kamatula, 3. Atin, baba wa Olang', kutoka ukoo wa Kamatula, 4. Aliwa Chongno wa Ndege, kutoka ukoo wa Walowa. Hao wote tuliowataja wao walikuwa shujaa wa miereka kabla watu wa Waturi hawajaingia Tanganyika. Hata baadhi ya washujaa wa Wakakiseru tuliyowataja wao walikuwa mashujaa kabla

Ogonje, 4. Orwanu Otamo Liech, 5. Ogola Olith polo duonde lach, 6. Nguka Ongura. And in the small clan of the Regi they were: 1. Onyango Teke Liech, and 2. Mito Oindo. These led their clans in the fights which occurred during that time. There were many champions but these were especially well known for using spearing people (Negigua).

There were also champions in wrestling in Kiseru who were well known, and they were: 1. Okeyo Nyaore, 2. Petro Ojunja Rai gor Manganga Kok Ondiek. Also in wrestling there were many strong people but they did not throw down as many as these we have mentioned.

In the neighboring areas to Kiseru, like Buturi and Luo Imbo, there were also champions like, 1. Oyo Atengo of Ondego from the Kawakswa clan, 2. Misolo Agwando from the Kamatula clan, 3. Atin, the father of Olang', from the Kamatula clan, and, 4. Aliwa Chongno, son of Ndege, from the Lowa clan. All of the above were wrestling champions from Buturi before they came to Tanganyika. Even some of the Kakseru champions mentioned were famous before they entered Tanganyika. Those who arose in Tanganyika from the Kakseru were people like, 1. Okeyo Nyaore, and 2. Petro Ojungu. From Buturi they were, 1. Osore Chuma of Waritu and 2. Olik Marara.

There were some Kakseru that are left outside of the Kiseru District (Nyancha) even today -- like those in Ukuriani, in the area of Nyamongo, Nchugu Section. Some of the Wanyamongo of Bakiseru came down and joined the rest in the Kiseru district, those were: the clan of Wataye Mawere, who was the Medicine man who led the country. Wataye Mawere left Nyamongo where they had first come, and joined with Misangia, leading the people from the hills of Nyaligego and bringing the Kiseru to the Kiseru (Nyancha) Section.

Wataye was a healer and his medicine led the people. It was a medicine which was blown in the direction that you wanted to go. And this medicine calmed the hearts of your enemy so that they would not attack. Wataye had the voice to lead the people on the trip from Kwegego (Nyaligego) and Misangia was the one who made it happen. There was also the clan of Magamba, the father of Songa, who was also the father of Aiti Dora of Songa. Some of them stayed in Nyamongo but Magamba and his children came and joined their relatives in Kiseru.

The War Between the Germans and the British

The German soldiers (a company) led by Sirusi Nyarubango, left Shirati Sota and walked to Kisii in Kenya, following the British who were in Kisii on their way to attack the Germans. This group reached Kisii at night

hawajaja Tanganyika na waliochipukia kuwa mashujaa Tanganyika hapa ndiyo wakina, Kakiseru walikuwa, 1. Okeyo Nyaore na 2. Petro Ojungu. Kutoka Buturi, 1. Osore Chuma wa Waritu na 2. Olik Marara.

Kuna baadhi ya Wakakiseru waliobaki nje ya eneo ya Tarafa ya Kiseru (Nyancha) hadi leo, kama vile walioko Ukuriani, sehemu ya Nyamongo Tarafa ya Nchugu. Wanyamongo hao wa Bakiseru baadhi yao walitelemka wakaja wakajiunga katika Taarafa ya Kiseru, nao walikuwa ni: ukoo wa Wataye Mawere, ambaye alikuwa Mganga wa Madawa ya kuongoza nchi. Yeye Wataye Mawere alitoka Nyamongo walikotangulia akaja akaungana na Misangia na wakaongoza watu kutoka mlima wa Nyaligego na kuwaleta Wakiseru katika Tarafa ya Kiseru (Nyancha).

Wataye alikuwa Mganga na dawa zake ndiyo iliyoongoza watu, ilikuwa dawa ya kupuliza ikielekea munakotaka kwenda na dawa hiyo hutuliza hata moyo wa maaduwi wenu ili wasiwashambulie. Wataye ndiye aliyekuwa na sauti kuongoza watu katika safari ya kutoka Kwegego (Nyaligego) na Misangia yeye alikuwa mtekelezaji. Pia kuna ukoo wa Magamba, baba wa Songa, ambaye pia ni baba wa Aiti Dora wa Songa. Nao baadhi yao walibaki Nyamongo, ila Magamba na watoto wake ndio waliokuja wakajiunga na wenzao wa Tarafa ya Kiseru.

Vita Kati ya Wadachi na Waingereza

Askari (kombania) wa Wadachi wakiongozwa na Sirusi Nyarubango, walitoka Shirati Sota wakatembea hadi Kisii Kenya, wakiwanyemelea Waingereza waliokuwa pale wakisogea kuja huku kupambana na Wadachi. Kikundi hicho cha Wadachi walifika Kisii usiku na wakajificha hadi asubuhi. Na mnamo saa mbili Waingereza waliisha pata habari wa kikundi chao kingine kilichokuwa kule Gendia Karachuonyo, kwenye kivuko iendayo Kisumu, nao wakaja haraka. Na hapo vita vilianza wakiwa wanatupiana mzinga na kunyemeleana kwa bunduki. Siku hiyo askari wa Wadachi wengi walikimbia hovy, hasa wakati Mwingereza aliwatupia mzinga. Na baadhi ya maaskari, hasa Wakuria waliokimbilia sehemu ya Ujaluoni wakiwa na wenyeji wa Kijaluo na askari wa Kijaluo waliokimbilia juu, sehemu ya Wakuria huko Ukuriani wakiwa na Wakuria kufuatana uhasama wao wa kijadi. Siku hiyo Mdachi alifanikiwa kuaribu mizinga miwili ya Waingereza na kuuwa askari wachache, lakini Wajerumani walizidiwa na kuuawa sana na wakarudi nyuma hadi Shirati.

Vita hivyo vilikuwa ndiyo ya mwanzo kati ya Wadachi na Waingereza katika Kenya na Tanganyika. Na Waingereza walifanikiwa kuingia Shirati na kuiteka pamoja na mji wa Mika ambayo ilikuwa ni Wajerumani. Pia

and hid until morning. When the British heard about this force their other company that was in Gendia Karachuonyo, on the way to cross the lake to Kisumu, came back to reinforce them and then the battle started with the British shooting cannons and using guns. On this day the German soldiers ran away when the British shot them with the cannons and some of the soldiers, especially the Kuria, ran to Luoland with some Luo soldiers and some Luos also ran away to Kurialand with some Kuria soldiers following them. On this day the German soldiers were able to destroy two cannons and kill a few soldiers. But the Germans were defeated and many of them killed and they went back to Shirati.

This was the first war between the British and the Germans in Kenya and Tanganyika. The British managed to penetrate into Shirati and to capture it. Bombs were thrown to the area occupied by the Germans from the lake. This battle was fought from the lake on a ship which came at night to the shores of Shirati. It gave off such a great light that many people ran away and hid in the bushes and left their homes deserted, fearing that the bright light from the ship would burn their houses. But even so many German soldiers entered Kenya in many areas during this war and if the British had not gotten help from the Boers the Germans would have captured the city of Nairobi.⁶

There was a German soldier whose name was widely known in both Kenya and Tanganyika because of the way that he mistreated people who made mistakes during the German rule. This soldier was called Othim Oguma, of the Kakseru. He was a soldier in Shirati and was part of the force which fought the people of Kadem, Karungu, Kanyamkago, Kisii and in the end moved to Gem Kenya when the Germans were defeated and never returned to Shirati. Othim Oguma had been sold by his father while he was just a small child during a time of famine so that his father could buy food. He was sold to people in Imbo. The Imbo people sold him to the Swahili and the Swahili sold him to the Arabs. Then he was signed up for work as a soldier in the German Skin Corps.⁷ He rose to become a leader in the army of the Germans and led a large troop of soldiers against those who opposed the Germans. Up to today the clan of Othim is large in Gem and they are still known as people of Kakseru and visit their relatives in Shirati.

The coming of the whitemen, the Germans, helped to bring peaceful coexistence between the Kakseru and their neighbors. Within the District of Tarime the Kakseru had lived in many

6 Petro Ogilo.

7 Possible local spoken derivation of the King's African Rifles.

ilitupiwa mzinga kutoka ziwani na kuipiga, shambulizi hiyo ilishambuliwa kutoka kwa meli iliyoingia katika kivuko cha Shirati usiku na ikatoa mwanga ambayo wenyeji wengi walikimbia na kujificha kwenye vichaka na kuacha miji mitupu wakihofia kwamba watachomewa nyumba zao na mwangaza huo mkali, ambayo ilikuwa ikizunguka huku na huku, ikianga nchi kavu kutoka ziwani. Lakini hata hivyo Wadachi nao walipenya katika sehemu nyingi ya Kenya kwa vita hivyo na Waingereza wasingepata msaada wa askari wa Makaburu. Vita vyao vingekuwa kali mno na huenda Wadachi wangeshika mji wa Nairobi.⁵

Askari wa Wadachi, ambaye jina lake ilivuma sana kati ya Tanganyika na Kenya, kutokana na jinsi alivyokuwa akitesa watu wenye makosa katika tawala ya Kidachi, yeye aliitwa Othim Oguma, mzaliwa wa Kakiseru. Yeye alikuwa askari huko Shirati na wao ndiyo waliopiga watu wa Kadem, Karungu, Kanyamkago, Kisii na mwisho alihamia huko Gem Kenya, wakati Wadachi waliposhindwa vita yeye alibakia huko hakurudi kwao Shirati. Othim Oguma alipokuwa bado ni mtoto aliuzwa na baba yake wakati wa njaa ili baba yake apate chakula, aliuziwa watu wa Imbo na watu wa Imbo, nao walimuza tena kwa Waswahili, na Waswahili wakamuza kwa Waarabu, na ndipo hapo akaandika kazi ya Skin Kowa⁶ wa Wajerumani (askari au mwanajeshi). Na pale akawa mkuu katika jeshi la Wajerumani na akawa anaongoza jeshi kubwa wa kupambana na wapinzani wa Wadachi. Mpaka sasa ukoo wa Othim ni kubwa sana huko Gem na bado wanatambuliwa kama watu wa Kakiseru na wanatembeleana na wenzao wa Shirati.

Kuingia kwa Wazungu (Wadachi) imesaidia sana kuleta utulivu wa kukaa pamoja kwa kabila hili la wa Kakiseru, maana hata hapa Tanganyika katika Wilaya ya Tarime Wakakiseru kwanza wamekaa sehemu nyingi katika Wilaya hii. Na sehemu hizo walikuwa wanazihama kwa ajili hasa ya vita vya makabila, kwa mfano sehemu ya Goribe, Kwigego, Mlima wa Rabuor Buturi, Mlima wa Ongindi, ulioko Bukabwa (siku hizi ni sehemu ya Ruhu, nchi ya Wasimbiti, karibu na Kinesi). Sehemu hiyo ndiko Ongindi Ayora alijenga mji wake na Wasurwa wa pale walikimbia wote. Wakati huo watu wa Kamageta wao walikuwa ng'ambo ya Mto Mara, sehemu ya Bukabwa siku hizi. Na kule walikuwa wakijiita "Beberu la kondoo la Wakabwa" (*Kamageta Nyaim Wakabwa*). Sehemu hiyo ya mwisho ya Bukabwa, karibu na Kinesi iliyokaliwa na Wakakiseru, walihamishwa pale na askari wa Kidachi ambayo walifuatwa kutoka Mwanza na Mtemi wa Wakwaya, baba wa Makunja, ili waje kumsaidia

5 Petro Ogilo.

6 Rejea noti na. 8 ukurasa wa

places but were forced to move due to wars with other groups, for example from the areas of Goribe, Kwigego, Rabuor hill, Buturi, Ongindi hill, which is in Bukabwa (these days known as Ruhu, the land of the Simbiti, near Kinesi). It was in this area that Ongindi Ayora built his home and the Swa, who lived there, all ran away. At this time the Kamageta were on the other side of the Mara River, in the area of Bukabwa, as it is now known. They used to call themselves the rams of the Kabwa. In this last area which they occupied in Bukabwa, near Kinesi, they were moved by the German soldiers who were brought from Mwanza by the Kwaya Chief, the father of Makunja, to come and help them fight the Kabwa and the Kamageta who used to take land and property from the Kwaya.

The German soldiers killed many Jaluo from Kagwa who crossed the Mara River and had settled in the land of the Kwaya, in the area of Nyasiongo Mugango, in the village of Mzee Otago Nyambono of Kagwa. These soldiers attacked the Kamageta and drove them back across the Mara River, to today's Tarime District. These same soldiers also drove out the Kakseru who were in Bukabwa, near Kinesi. Those Kakseru settled in Baraki, the land of the Simbiti today. Some of them settled in the Rabuor hills, as was mentioned before. From the area of Baraki the Wakakseru again moved secretly, due to war, during the reign of Mtemi Marwa Igina. This Marwa Igina used to try and find small faults with the Kakseru and then punish them by whipping them and evicting them from the area. The Kakseru moved and settled on the upper part of Miko.

Those who settled in Rabuor were also evicted by Mtemi Ogo Kagose of Buturi who made a border with them from the valley of Nako. Aeko was on the side of the Buturi and Miko was on the side of the Kakseru. This valley went all the way up to the Nyabrongo River. This small valley is called Lakchima. On the first side of this valley, coming up from Nako was the village of Mzee Achayo Ongo of Kagwa, and on the other side lived Mzee Oingito Ajuogo of Kakseru. This border is still highly contested. The people who live in the District of Luo Imbo insist that the boundary should be the Mori River and the people of the Kiseru District want the boundary to be the valley of Nako and Nyabrongo. Due to changes in governance Mtemi Clemence Odemba Kagose took the area of Miko and put it under his jurisdiction and he selected William Obimbo, son of Obiero, a Kakseru man, and made him ruler there. But everything was under the Luo Imbo district and Miko was counted as part of Buturi. Then the Bwana D.C. returned Miko (called Buchironi

kupambana na Wakabwa na Wakamageta waliokuwa wakiwanyang'anya Wakwaya nchi na mali.

Askari hao wa Kidachi waliwaua Wajaluo wa Kagwa waliokuwa wamevuka Mto Mara na kukalia nchi ya Wakwaya, sehemu Nyasiongo Mugango, katika mji wa Mzee Otago Nyambono wa Kagwa. Pia hao Askari walishambulia Wakamageta na kuwakimbiza hadi ng'ambo ya Mto Mara, katika Wilaya ya Tarime siku hizi. Na hao hao askari ndiyo waliohamisha Wakakiseru waliokuwa Bukabwa karibu na Kinesi. Hata Wakakiseru hao wakaja na kukalia Baraki, nchi ya Wasimbiti kwa siku hizi. Baadhi yao wakakalia mlima wa Rabuor, kama nilivyoeleza hapo mwanzo. Kutoka sehemu ya Baraki Wakakiseru walihama tena kwa vita ya kisiri siri, wakati wa Mtemi Marwa Igina. Yeye Marwa Igina alikuwa na tabia ya kutafuta vijisababu ndogo ndogo kwa Wakakiseru na baadaye kuwapa adhabu ya kutandikwa viboko na kuwaambia wahame. Wakakiseru hao walihama wakajenga katika mwinuko wa Miko.

Wale waliokuwa Rabuor pia wakahamishwa na Mtemi Ogo Kagose wa Buturi na kuweka nao mipaka kutoka bonde la Nako na kutenga Aeko ikawa upande wa Buturi na Miko ikawa upande wa Kiseru. Bonde hilo linaendelea hadi Mto Nyabrongo. Bonde hilo ndogo linaitwa Lakchirwa, sehemu ya mwanzo wa bonde hilo ukitoka bonde la Nako. Kwanza lilikuwa linakaliwa na Mzee Achayo wa Ongo wa Kagwa na upande wa pili yake alikaa Mzee Oingito wa Ajuogo wa Kakiseru. Mpaka huo bado una mgogoro mkubwa, maana Tarafa ya Luo Imbo wao wanadai mpaka uwe Mto Mori na watu wa Tarafa ya Kiseru wao wanadai mpaka hiyo uwe kwenye bonde tuliyotaja ya Nako na Nyabrongo. Kutokana na mabadiliko ya utawala, Mtemi Clemence Odemba Kagose alichukuwa sehemu ya Miko na kuweka chini ya imaya yake, lakini akamteua William Obimbo wa Obieo, mtu wa Kakiseru, na kumweka Mwanangwa wa pale. Lakini mambo yote yakawa yako katika Tarafa ya Luo Imbo. Miko ikahesabiwa kama sehemu ya Buturi, na pia wakati wa Bwana (D.C.), yeye alirudisha Miko (Buchirobi siku hizi) katika Tarafa ya Luo Imbo, jambo ambayo bado linaleta mgogoro hadi leo.

Mgogoro wa mpaka huo ulitilizwa kwa muda wakati wa ujumbe wa watu kutoka Kiseru kwenda Dar es Salaam kuonana na Gavana wakati huo wa Kiingereza. Wajumbe waliokwenda ni Mzee Baranaba Gungu Kasera, Janes Buoch na mwingine. Ulikuwa ujumbe watu watatu, na Gavana alikubaliana na dai lao la kutaka mpaka itoke katika Bonde la Nako na itenge Aeko na Miko, na ifuate barabara ya Obugo na kuingia miti ya alama na kuingia Mto Mori na kuacha Wakironi na Wakamot sehemu ya juu ya kando ya Mto Mori.

today) to the District of Luo Imbo, an issue which is still disputed.

The conflict was temporarily settled after a delegation from Kiseru went to Dar es Salaam to see the British Governor of those days. The delegates who went were Mzee Barnaba Gungu Kasera, Janes Buoch and someone else. It was a delegation of three people and the governor agreed with them that the boundary should be along the valley of Nako and that it should separate Aeko and Miko and should follow the road of Obugo, coming to the witness trees and then to the Mori River, leaving the Kironi and the Kamot on the upper side of the banks of the Mori River.

This issue was then settled until 1961 when Tanganyika became independent and it came up again when Warema Chambiri was the D.C. in Tarime and Abusalom Orach was the Secretary of Luo Imbo. Chambiri decided that the border should be the Mori River and that the Kakseru who were living in the Chereche valley and those in Miko should be included in the District of Luo Imbo and all their matters of governance would be done there. Again, this issue was settled temporarily when a delegation went to Mwanza to see the P.C., who said that the matter would be looked into. But it was a long time before a decision was made which was acceptable to both sides. When Aroka Magati of Kiseru was the Chairman of the District Council he returned the border to the Nako and Nyabrogo line, which was respected until he was out of office and then it was returned to the Mori River, referring to the decision of Bwana Ingram before 1949.

This issue was again temporarily settled until Thomas Kembo Magire of Kiseru became the Chairman of the District Council and returned the border back to the valley of Nako and Nyabrogo. Between 1985 and 1989 Daudi Oloo, son of Onyando from Kamot, in the District of Luo Imbo, brought the border back to the Mori River. This time it caused a lot of conflict because the people of Kiseru in the region of Kirogo were attacked by the Kamot, who burned their houses. Some of the leaders of this action were jailed for awhile such as Mzee Barnaba Gungu, Nyong'udi, Agutu, Anderikus Amolo, Aweyo, Othim and others. This case went on and one and finally all of them were set free. The border as it stands today between the districts of Luo Imbo and Kiseru is still undecided and is in the hands of the politicians.

Pastor Paul was a missionary who had come to the area even before the Germans built the fort at Shirati. He was a German missionary who built a church at Shirati Kanyosingo near where the Michire Secondary School is situated in Shirati. He started a school here where he taught

Jambo hili liliendelea kwa muda na ilipofika mwaka 1961, wakati wa Tanganyika kujitawala, mambo ya mpaka huo ulianza tena, hata aliyekuwa D.C. wakati huo, Werema Chambiri, katika Wilaya ya Tarime na Abisalom Oracha, akiwa Katibu Tarafa ya Luo Imbo. Mambo hayo yalileta tena mgogoro na Werema Chambiri akaamua mpaka uwe Mto Mori na Wakakseru waliokuwa wakikaa katika bonde la Chereche, na wale wanaokaa Miko wote wahesabiwe katika Tarafa ya Luo Imbo na shughuli zao zote kiserekali ziwe Luo Imbo. Pia jambo hili lilitulia kwa muda, kutokana na wajumbe waliokwenda Mwanza kuona P.C. Na yeye alisema jambo hilo lichunguzwe tena, lakini mambo hayo yalilegalega kwa muda mrefu sana kabla haijatolewa uamuzi kamili inayoeleweka pande zote. Hata wakati Aroka Magati wa Kiseru aliposhikilia kiti cha Wilaya (District Council) aliurudisha mpaka wa Nako na Nyabrongo, ndiyo itambuliwe. Lakini baada ya yeye kuacha wadhifa huo mpaka wa Mori ulitambuliwa tena, wakifuata uamuzi wa Bwana Ingram kabla ya mwaka 1949.

Jambo hilo lilitulia kwa muda tena, lakini wakati Thomas Kembo Migire wa Kiseru alipopata wadhifa huo wa Mwenyekiti wa District Council aliurudisha mpaka uwe ni ule unaopita Nako na kuinga Nyabrongo na katika kati ya hapo. Kati ya mwaka 1985 hadi 1989 Daudi Oloo wa Onyando wa Kamot, katika Tarafa ya Luo Imbo, naye alirudisha mpaka uwe katika Mto Mori. Safari hii wazo lilizua mgogoro mkubwa sana, maana watu wa Kiseru, sehemu ya Kirogo, walishambulia Wakamot na kuchoma nyumba chache. Jambo hilo liliwatia ndani baadhi ya watu walioongoza kitendo hicho. Na waliowekwa ndani ya gereza kwa muda ni: Mzee Baranaba Gungu, Nyong'udi, Agutu, Anderikus Amolo, Aweyo, Othim na wengine. Kesi hiyo iliendeshwa na mwishowe hao wote waliachwa huru. Mpaka leo hii mpaka kati ya Tarafa ya Kiseru na Luo Imbo haujapatiwa uvumbuzi kamili, bado uko mkononi mwa wanasiasa.

Pastori Paulus (*Kani Were*) alikuwa missionari aliyekuja mapema sana, hata kabla ya Boma la Shirati kujengwa na Wadachi. Yeye alikuwa missionari wa Kidachi na alijenga Kanisa kule Shirati Kanyosingo, sehemu ambayo Sekondari ya Michire Shirati iko karibu nayo. Yeye alifungua shule ya kufundisha kusoma na kuandika pamoja na mambo ya Dini. Wanafunzi walikuwa wakipelekwa na viongozi wa nchi kwa kushurutishwa, hasa waliopelekwa walikuwa watoto wa maskini au watoto wa maadui wa viongozi. Wakati huo hakuna aliyetaka mtoto wake aende kusoma na kuacha kuchunga ng'ombe na raha za kijijini mwao.

reading, writing and religion. The students were taken there forcefully by the leaders. Those who were taken were the children of the poor or of the enemies of the leaders. Nobody in those days wanted their children to go to school instead of looking after cattle and enjoying the joys of the village.

Pastor Paul was killed by the British in the war of 1914-1915. On that day the British had captured the town of Shirati Sota and came up to Nyosingo, surrounded the mission. They shot and killed him and he was buried there. In 1975 the people dug up his grave saying they were looking for German money which was buried with him. (This rumor occurred during the time when there was a market for old German coins made of silver.) The name Kanyosingo came from a woman who was a wife of Obwasa and after Obwasa died his wife built her home near his and that home was referred to as the wife's home therefore known as Nyosingo, meaning a daughter from Kaksingri. When the shot was heard which killed Pastor Paul the English ran in to the compound. Indeed, the British soldiers were as many as locust, with their African soldiers and horses, on which they used to travel. The horses were loaded down and carried bullets and guns in their packs. The soldiers also carried guns and pistols. The whole area between Kanyosingo and the elevated place where Shirati hospital was later built was covered with the British soldiers (KAR).

Bwana Lotbach (Bwana a lot boo) was a German with a large sisal plantation where many people came from the Kuria areas in Tarime and from other places in the Lake Province. They came to work on the farm and were given food and a place to sleep instead of money. Bwana Alot Boo came before the war and introduced sisal, which was picked by hand, packed in ships and sent on the lake Mwanza. Then it was packed into trains which took it to the coast and then by boat to Germany. At this time the town of Musoma had not yet been built. Musoma was built in 1912. An office was built and that office is still being used today for the treasury of the District and one house was built there for the officer. The German rulers who came to Shirati were known by the following names: 1. Bwana Toronto, 2. Bwana Kirangi, 3. Bwana Sendi, 4. Bwana Blandi. But we do not know what their official names were and when they came. After the German ran away from Shirati the British came and the first British ruler was known as Bwana Ochale. The children born at that time were named after him.

When Masangia left Nyambeche to come to Sota he had thirty wives and among them ten did not give birth to sons. The others gave birth to

Yeye Pastori Paulus aliuwawa na Waingereza wakati wa vita yao ya mwaka 1914 1915. Siku hiyo Waingereza na askari wao walikuwa wameishashika Boma la Sota Shirati na wakaja hadi kwa Nyosingo na kuzunguka sehemu hiyo ya mission ya Pastori huyo, na walimpiga risasi na kumuuwa papo hapo. Hata maiti yake ilizikwa hapo kijijini na hadi mwaka 1975 ndipo watu waliufukuwa kaburi lake, kwamba wanatafuta pesa za Kijerumani aliyozikwa nazo. (Uvumi huo ulitokea wakati soko la pesa za zamani za Kijerumani, Rupia ambazo zilitengenezwa kwa dhahabu lilipotokea). Neno hili la Kanyosingo ilitokana na jina la mwanamke aliyekuwa mke wa Obwasa na baada ya Obwasa kufa, mke wake alijenga mji karibu na hame lake na mji huo ukaitwa kwa jina la mke wake, ambaye kwao aliitwa Nyosingo, ndilo ilitokea jina hilo wakisema binti kutoka Kaksingiri. Risasi iliyomuua Pastori Paulus ilipolia, Waingereza walikimbia haraka sana na kuelekea alipopigwa risasi. Kweli Waingereza walikuwa wengi kama nzige pamoja na askari wao wa Kiafrika na farasi, ndiyo ilikuwa usafiri wao. Na hao farasi walikuwa wanapambwa sana na walikuwa wakibeba mifuko huku mgongoni yaliyojaa risasi na bunduki pia na askari juu yao. Nao walikuwa wamevaliana smati na kubeba bunduki na bastola, . Sehemu hiyo yote kutokea Mchire Kanyosingo hadi kwenye muinuko ambayo kwa sasa imejengwa Hospitali ya Shirati ilikuwa imetapakaa askari (K.A.R.) wa Kingereza.

Bwana Lotbach (Bwana Alot Boo) yeye alikuwa Mdachi ambaye alikuwa na shamba kubwa la katani. Na watu wengi walikuwa wanakuja kutoka hata Ukuriani kule Tarime na sehemu nyingine Lake Province na watu walitumikia shamba hili bure ila walipewa posho na malazi. Bwana Alot Boo yeye alikuja kabla ya vita na katani zilikuwa zinakwanyuliwa kwa mkono na kufungwa vizuri na kupakiwa kwenye meli katika ziwa na kupelekwa hadi Mwanza na kupakiwa kwenye gari la moshi hadi pwani na huchukuliwa na meli na kupelekwa Ujerumani. Wakati huo mji wa Musoma ulikuwa hauyajengwa, maana Musoma ilijengwa mnamo mwaka 1912. Walijenga ofisi ambayo bado inatumika hadi leo, kama Ofisi ya Hazina ya Mkoa, na pia walijenga nyumba moja ya Bwana. watawala wa Kidachi walioingia Shirati walieleweka kwa majina: 1. Bwana Toronto, 2. Bwana Kirangi, 3. Bwana Sendi, 4. Bwana Blandi, Je, majina yao halisi ni wakina nani na walikuja lini? Baada ya Wadachi kukimbia kutoka Shirati Waingereza kuingia, alikuepo mtawala wa kwanza wa Waingereza, aliyejulikana kama Ochale, na watoto waliozaliwa wakati huo waliitwa kwa jina lake.

all those who now call themselves Kamsangina. Ten of Mzee Masangia's sons died when they were very old and had many children and grandchildren. One of Msangia's sons called Dibogo was appointed as a leader under the Germans and ruled for two years before he died. Obure then took this work of ruling as Chief or Mtemi. During the beginning of the great war between the Germans and the English many children were taken by their parents to other territories to hide them so that they would not be killed in the war. The parents were afraid to leave their children in Shirati because it was near to the German fort. Even Mauri Pundo was taken to Karungu Kenya to his maternal uncle's and hidden in Keyo mountain at the home of Mzee Oloo Alila.

Bwana (Pastor) Wastorn, was a pastor and a teacher who came after the death of Bwana Nyosingo. He refused to live in the house of Bwana Nyosingo, saying that he did not want to live along the shores of the lake. He therefore built in Saragire. The Christians who were given leadership in the church of Bwana Waston were, 1. Petro Ogilo Oluoch, 2. Barnaba Gungu, 3. Musa Chilo Kan of Kagwa, 4. Aura Amoke of Kagwa, 5. Msriko Onyango, and others. These were the ones who helped build this place. When Bwana Waston moved from Saragire he went to Kibumai, an area of Tarime. Here he opened a new school and an S.D.A. Church. These areas where Bwana Waston stayed were those settled by the first missionaries.⁸

8 The main informants for Kakseru were, 1. Petro Ogilo, 2. Magati Okuambo Obore, 3. Paulos Mauri Pundo, 4. Oduma Otiato, 5. Mariko Onyango, 6. Barnaba Gungu, 7. Timon Ngoya, 8. Oluoch Nyanda.

Msangia alipotoka Nyambeche kuja Sota alikuwa na wanawake thelathini. Na kati ya hao wake zake, kumi hawakuzaa wanaume, na waliobaki ndiyo waliozaa watu wote hawa wanaojiita Wakamsangia kwa sasa. Vijana kumi wa Mzee Msangia walikufa wakiwa ni wazee kabisa na wakiwa na watoto wengi pamoja na wajukuu wao. Kijana wa Msangia, aitwaye Dibogo, alipewa utawala wa Wajerumani, na alitawala miaka miwili, kisha akafa. Na Obure akashikilia kazi hiyo ya utawala (Mtemi). Wakati ilipoanza vita kuu kati ya Wadachi na Waingereza, watoto wengi walikuwa wakipelekwa katika nchi zingine kufichwa na wazazi wao, ili wasije wakauawa wakati wa vita. Maana wazazi waliogopa kuacha watoto wao Shirati kwa sababu ilikuwa karibu na Boma la Wajerumani. Hata Mauri Pundo, yeye, alipelekwa huko Karungu Kenya kwa wajomba zake, na akawa wanafichwa kwenye mlima wa Keyo, kwa Mzee Oloo Alila.

Bwana (Pastor) Wastorn, yeye ni Pastor na mwalimu. Aliyekuja baadaya kifo cha Bwana Nyosingo na alikataa kukaa katika nyumba ya Bwana Nyosingo, akisema hataki kukaa kando kando ya ziwa, kwa hiyo akaenda kujenga Saragire. Wakristo waliopewa uongozi katika shule ya Bwana Waston ni: 1. Petro Ogilo Oluoch, 2. Barnaba Gungu, 3. Musa Chilo kan wa Kagwa, 4. Aura Amoke wa Kagwa, 5. Msriko Onyango, na wengine. Hao ndiyo waliosaidia ujenzi wa pale. Bwana Waston alipohama kutoka Saragire alienda Kibumai, sehemu ya Tarime. Na pale akafungua shule mpya na Kanisa la Seventh Day Adventist. Sehemu hizo alizokaa Bwana Waston kwanza zilikaliwa na Wamisionari wa kwanza.⁷

⁷ Wazee ambao walishirikiana kutoa maelezo ya Kakseru walikuwa 1. Petro Ogilo, 2. Magati Okuambo Obore, 3. Paulos Mauri Pundo, 4. Oduma Otiato, 5. Mariko Onyango, 6. Barnaba Gungu, 7. Timon Ngoya, 8. Oluoch Nyanda.

WAKAGWA

Wakagwa walipotoka Got Ramogi walitelemka hadi Imbo Kadimo na pale walikaa muda mrefu, wakiwa na matatizo pamoja na vita kila mara na watu wa Imbo Kadimo, hata wakaamua Ndego Pindi, baba wa Obwago Ndego. Jambo hili lilichukiza Obwago na kumpa wasiwasi mwiingi mno kwamba watamalizika. Na Obwago akaanza kuwapigia wenzake kelele akisema, “Tuhame tuende ng’ambo, hapa tumechoshwa na vita kati yetu na wa Imbo, pia hapa tutamalizika, ni heri tuende Sakwa.” Wote walikubaliana, na miji ya Obwago ilitangulia na Otago, Osoro, Kan, Oboge wa Nyikidi pamoja na mtoto wake, aitwaye Obunde. Wakati huo Nyikidi baba wa Obunde alikuwa ameisha fariki.

Wakagwa waliingia Sakwa na baada ya kukaa pale Sakwa tena vita kati ya Kagwa na Sakwa ilianza tena, maana kwa kweli watu wa Kagwa walikuwa ni wachokozi na tena walikuwa ni shujaa na ni wapenda vita. Lakini kwa uchache wao, ulifanya waogope na kuanza kutawanyika ovyo wakati vita ilipoanza, na koo zingine kutoroka bila kungojea vita. Hata hivyo Kagwa kweli hawakustahili kuwa wakaaji maana walikuwa

KAGWA

The Kagwa came from Got Ramogi and moved down to Imbo Kadimo where they settled for a long time. They they began to experience troubles and frequent wars with the people of Imbo Kadimo, especially under the leadership of Ndego Pindi, the father of Obwago Ndego. This matter made Obwago made him angry, thinking that they might even be finished off in this place. So Obwago began to make noise among his community members, saying, “let us move and go to the other side, here we have had enough of these wars between ourselves and the Imbo. Here we might be finished off, it is better to go to Sakwa.” All of them agreed and the homestead of Obwago went in front of everyone, along with Otago, Osoro, Kan, Oboge of Nyikidi and his son called Obunde. At this time Nyikidi, the father of Obunde had already died.

The Kagwa came to Sakwa. After settling in Sakwa a war between the Kagwa and the Sakwa broke out again because, truth to tell, the Kagwa were instigators of many conflicts. They were very courageous in warfare and enjoyed fighting. But because they were so few they were

wachokozi sana. Vita hivyo ndivyo vilivyoua shujaa wa Kagwa aitwaye Obwago Rabuon wa Nyadero na wengine. Hata hivyo Nyadero, baba wa Obwago, naye aliuawa na Walang'o (Wamasai) katika vita vyao nao katika mpaka wa Nyakach na Kano.

Wakagwa wanahama Sakwa kwa Vita

Wakati Wakagwa walipoingia Sakwa kutoka Imbo Kadimo vita viliwakumba tena na watu wa Sakwa walishirikiana na makabila mengine kuwapiga Wakagwa. Jambo hilo ndilo ilililotawanya watu wa Kagwa sana. Siku moja Wasakwa walipanga njama ya kuwazingira Wakagwa na kuwaua. Lakini mlango wa (ukoo) Kadigol, wao waligundua siri hiyo nao wakahama usiku bila koo zingine za Kagwa kujua. Wakati huo huo watu wa Sakwa wakapata habari kwamba ukoo wa Kadigol, walio na nguvu, wamehama. Wengine wamekwenda Seme, Gem na Uyoma, na waliobaki ni koo za Nyagwala na Yewe, ambao si koo kubwa na hawana nguvu sana. Basi Wasakwa wakapanga jinsi watakavyozingira Wakagwa, nao wakaamua wajigawe sehemu mbili kubwa 1. Sakwa, ukoo wa Nyasmwa, wao walipangwa kwenda kupambana na ukoo wa Wayewe wa Kagwa, na 2. Sakwa, ukoo wa Nyamwanda, wao walipangwa kwenda kuzingira ukoo wa Nyagwala wa Kagwa. Koo hizo za Kagwa ni wale waliopitia mpakani (Mbawa), ndipo balaa hiyo iliwapata. Siku hiyo watu a sakwa waliwaua Wakagwa kiasi cha kuwamaliza. Wale wachache waliobaki walikimbilia sehemu nyingi kuokoa maisha yao; hasa sehemu waliyokimbilia sana ni Alego, Gem na Kisumu na wachache walibaki humo kwa jamaa zao. Ukoo uliobaki bila kuuawa ni ule wa Kadigol waliotoroka mapema wakielekea Uyoma, kikundi cha Kadigol, Oliang'a nyar Miero. Wapo vikundi vitano vikubwa kabisa huko Uyoma hadi leo. Ila wachache sana ndio waliobanduka wakaja hapa Tanganyika kuja kujiunga na koo zingine za Kagwa, nao miji walionao Tanganyika haifiki hata kaya ishirini, nao ndiyo wakina Odede, baba wa Thimotheo Apiyo wa Odede.¹

Obwago Ndegó alipiga kelele tena, "Twendeni hawa watu wa Sakwa wametuchosha." Basi pale ikawa na kutokuelewana kati yao wenyewe, na wakaanza kutawanyika ikawa kila mzee au kiongozi wa ukoo, yeye anafuata njia yake na watu wake, hasa wakielekea kwa wajomba, marafiki, au wakwe. Kuna kikundi waliokwenda Uyoma, nao ni: 1. Oboge, 2. Obunde wa Oboge, 3. Muyore wa Obunde, na watu wao. Kuna kikundi kikiongozwa na Obwago Ndegó, wao walikwenda Kisumu Odit, katika mji ambayo walioa binti wa Obwago mwenyewe. Na kwa sababu

¹ Mzee Achieng' Odhier.

afraid and many scattered here and there when the battle started, while one clan ran off before the fighting had even started. So the Kagwa didn't even deserve to settle there because they were such agitators. In this war the Kagwa champion called Obwago Rabuon of Nyadero and others were killed. But even so Nyadero, the father of Obwago, was killed by the Lang'o (Maasai) in the war with them on the border of Nyakach and Kano.

The Kagwa move from Sakwa as a Result of War

When the Kagwa entered Sakwa from Imbo Kadimo they were hit hard again by the Sakwa people who made an alliance with other groups to fight against the Kagwa. This is the thing that really drove the Kagwa apart. One day the Sakwa planned an attack to surround and kill them. But the Kadigol clan found out about this secret plan and moved in the night without any other Kagwa clans finding out. At the same time the Sakwa got word that the Kadigol clan, who was the strongest, were leaving. Some of them went to Seme, Gem and Uyoma, and those who were left were the clan of Nyagwala and Yewe, who were not large clans and did not have much strength. So the Sakwa planned how they would defeat the Kagwa. They decided to divide themselves into two large sections. 1. Sakwa, the clan of Nyasmwa, they would go to fight with the Kagwa clan of Yewe, and 2. Sakwa, the clan of Nyamwanda, they would go to attack the Kagwa clan of Nyagwala. These Kagwa clans were the same ones that passed the boundary (Mbawa), and so this curse was upon them. On this day the Sakwa killed the Kagwa as if they were going to finish them off completely. Those few who remained ran many places to save their lives, especially to find refuge in Alego, Gem and Kisumo and a few others stayed behind with their family. The one clan that was left without being killed were those Kadigol who escaped early and went to Uyoma, the group of Kadigol, Oliang'a of Miero. There are give large groups there in Uyoma even today. However a few of them went ahead and came to Tanganyika to join other clans of the Kagwa but their homesteads in Tanganyika have not even today reached as many as twenty. Among them are the people of Odede, the father of Thimotheo Apiyo of Odede.¹

So Obwago Ndego made noise again, "let us leave, the people of Sakwa are too much for us." But them people did not agree with each other, and they began to separate, each elder or clan leader followed his own path with his own people. Mainly they went to their maternal uncles,

1 Mzee Ochieng' Odhier.

kijana moja wa Obwago alikuwa ni muhunzi, aliweza kusaidia watu wao kwa vyakula alivyokuwa akiletewa kununua vyombo alivyokuwa akitengeneza, tena akawa na sifa kuliko baba yake aliyekuwa mhunzi pia. Kuna baadhi ya Wakagwa waliobaki Sakwa wakijificha kwa marafiki wao na wengine walikwenda Uyoma. Pale Kisumo Odit Obwago Ndego alizaa watoto wa kiume wafuatao: 1. Obuya Obwago, 2. Mbita Obwago, 3. Nyambo Obwago, 4. Athumba Obwago, na 5. Mbita Obwago. Na pale ndipo kijana wa Obwago, aitwaye Kan, naye akazaa watoto wake wakina Musa chilo Kan na Okeya Kan.

Kan Kobwago

Watu wa Mzee Obwago wao walikimbilia Kisumu na ndipo kijana wake aitwaye Kan Kobwago, baada ya kifo cha baba yake Obwago alipouawa na Walango. Na udhia wa kukaa nchi ya wengine na kutawaliwa vikamchosha na akaamua kutafuta madawa ya kutafutia nchi pia yakumwezesha kupigana vita na kupata ushindi. Na dawa iliyomsaidia sana ni ile aliyopata kwa Agola Mirondo, na alikuwa na jina la kumsifu wakisema, “Agola amepiga njaa ngeo” (*Agola ogoyo kech lero*) Alipewa jina hilo kwa sababu alikuwa ni mwenye bidii kwa kilimo na haikutokea njaa katika mji wake. Kwa majaribio na dawa aliyopata kwa Agola na penginepo siku moja watu wa Seme walianza vita na watu wa Kisumu, ambako Kagwa walikuwa wanaishi ndani yao. Kwa hiyo Kan alitoa dawa na kupaka kwa mikuki na silaha kwa watu wa Kisumu na Wakagwa wenyewe. Walipokuwa kule vitani waliwashinda Waseme na kuingia katika miji yao na kuchukua ng’ombe na mali zingine, na wakarudi nazo. Lakini ilipofika wakati wa kugawana, hapo ndipo watu wa Kisumu sasa hawataki kuwagawia watu wa Kagwa, waliotoa dawa iliyofanya washinde vita. Mambo hayo yaliendelea kwa muda hasa vita vyao na Waseme na Wamaragoli, ambao walikuwa wakipata ushindi kwao.

Siku nyingine tena waliposhinda vita na kushika mali nyingi na Kan akaanza kudai kwamba safari hii wagawiwe sawa na wa Kisumu. Hapo ndipo Amoke na Otuoma, ndugu yake, wote walikuwa watoto wa Olewe, walikataa wakisema kwamba, ingawaje Kan ametoa dawa lakini dawa haikuweza kuswaga ng’ombe kutoka Seme, kwa hiyo wao Wakisumu ndiyo walioswaga ng’ombe, basi wao ndiyo wanahaki kugawana. Pia walikuwa wakimtukana Kan wakisema, “Angalieni huyu mtu wa Imbo, yeye anayo dawa nzuri kwa nini hawezi kutumia dawa hiyo kwa kuwatafutia watu wa kwao nchi.” “Angalieni amebaki kudai ng’ombe katika nchi ya wenyewe.” Jambo hilo lilikasirisha sana Kan

friends and in-laws. There was a group that went to Uyoma, those were: 1. Oboge, 2. Obunde of Oboge, 3. Muyore of Obunde and his people. There was one group lead by Obwago Ndego, who went to Kisumo Odit, in the homestead where they married the daughters of Obwago himself. Because one of the young sons of Obwago was a blacksmith, he was able to help their people with food that he obtained for payment when people came to buy the things he made from iron. His skill was praised above even his father's, who was also a blacksmith. Some of the Kagwa who were left in Sakwa hid among their friend and other went to Uyoma. There in Kisumo Odit Obwago Ndego gave birth to the following sons: 1. Obuya Obwago, 2. Mbita Obwago, 3. Nyambo Obwago, 4. Athumba Obwago, and 5. Mbita Obwago. There the son of Obwago, called Kan, gave birth to his children, Musa chilo Kan and Okeya Kan.

Kan Kobwago

The people of Mzee Obwago ran to Kisumu and there his son named Kan Kobwago, after his father Obwago who was killed by the Lang'o, became annoyed at living in someone else's country and to be ruled by someone else. He was so tired of this that he decided to search for medicines to find land and that would give him victory in battles. The medicine that helped him a lot was that which he got from Agola Mirondo, who had praise names that said, "Agola hit the hunger with his fist." He got these praise names because he was an energetic farmer and there was never hunger in his homestead. The first trial of the medicines that he got from Agola and others came about when the people of Seme started a war with the people of Kisumu, among whom the Kagwa were living. So Kan brought out the medicine and rubbed it onto the spears and the weapons of the Kisumu people and the Kagwa themselves. So they defeated the Seme in war and went into their homesteads, taking their cattle and all their wealth home. But when it came time to divide the loot then the people of Kisumu did not want to divide it with the Kagwa, who had been the ones to provide the medicines that won the war. Things went on like this for a while and they fought another with the Seme and the Maragoli, where they won another victory.

One day when they had won another battle and taken more booty Kan began to claim again that this time they should divide it evenly with the Kisumu. Then and there Amoke and his brother Otuoma, both of whom were sons of Olewe, refused to do so, saying that even though Kan brought the medicine, the medicine did not have the ability to drive the livestock from Seme, therefore the Kisumu who drove the animals

na wenzake, na ndipo Kan akaanza kutumia dawa hiyo na akajitoza kutafutia wenzake nchi na kuacha nchi ya wengine. Katika mji wa Obwago baba yake bado kuna mawe yaliyozungushwa nayo mji huko Kisumu Odit. Alitangulia Kan akiwa akiongoza msafara.

Kan aliwashauri watu wao waondoke waelekee kule Kabuoch na waliamua baadhi yao wabaki Kisumu kwanza. Basi wachache waliondoka kwa safari ngumu yenye uchovu na uwuoga nyingi ya vita njiani hadi wakafika kwa mji wa Ayieko, Saoke, Kiasa, na Nyadimo. Hao ni watu wa Kagwa waliokimbilia Kabuoch wakati wa mtawanyiko wa kule Sakwa. Pale Kabuoch walikaa kwa muda mfupi wakaondoka tena wakiongozwa na Nyadimo wakielekea Kadem. Pale Kadem walikaa kwa muda, na kwa sababu walikuwa hawajapata nchi yao, hawakutulia au kuridhika. Na pale Kadem walikuwa wakikaa sehemu inayoitwa Nyamona Kotago, wakipakana na mji wa Mzee Awuor Midenga, mtu wa Kamresi.

Siku moja mtu moja, aitwaye Nyachiriga, mtu wa Watandu, wanaokaa Mugango Musoma, alifika katika mji wa Awuor Midenga ili kutafuta msaada wa wapiganaji ili waende kuwasaidia kupigana na maadui wao wa kabila la Wakwaya, maana Wakwaya walikuwa wakiwamaliza Watandu/Wasopre na kuwanyang'anya ardhi yao. Na Watandu walisikia kwamba Wajaluo wanayo ngao ya kuzuia mishale na mkuki. Basi huyo Nyachiriga alimwomba Awuor amtafutie wapiganaji na kwa kuwa mke wa Awuor, aitwaye Obonyo Nyabura, alikuwa akielewa kutafasiri lugha aliyetumia Nyachiriga kwa hiyo ilikuepo uelewano kati yao. Na ndipo huyo Nyachiriga aliyetumwa na Wanduwi, mkuu wa Watandu, alisema kwamba wakiwasaidia vita na kuwafukuza Wakwaya basi Watandu watawagawia nchi. Hapo ndipo Awuor na Otago wakaondoka na wapiganaji wa ukoo wao wakaenda na Nyanchiriga ndani ya mtumbwi uitwao Marumbo, mtumbwi wa Wanduwi. Na walipofika pale ndipo walipigana vita wakiwasaidia Watandu hadi wakawashinda na kuwafukuza mbali na kuteka mali yao. Hapo ndipo huyo mkuu wa Wanduwi akawagawia kila kiongozi wa ukoo na sehemu yake: 1. Mlima Kongu hadi Mto Nyasaungu alipewa Otago Nyambere na 2. Awuor, yeye aligawiwa toka Mlima Kongu hadi Mto Suguti, mipaka ya Majita na Watandu. Wapiganaji wa upande wa Awuor na wachache upande wa Otago. Wapiganaji walikuwa: 1. Ouko, 2. Yara, 3. Amolo, 4. Ogawo, 5. Ondiek, 6. Owino, 7. Owiti, 8. Obala, 9. Atieno, 10. Athiambo, pamoja na 11. Oboro, ambaye aliuawa na askari wa Wadachi walioletwa na Wakwaya. Wao walitoka kwa mji wa Otago Nyambere pamoja na watoto wake wengine.

had the right to divide them amongst themselves. They also swore at Kan saying, “look at this man of Imbo, he who has the great medicines, why isn’t he able to use this medicine to find his people land.” This made Kan and his comrades very angry. So Kan began to use this medicine committed himself to find a country of their own for his people and to leave the land of others. The homestead of his father Obwago still had rocks surrounding the place there is Kisumu Odit. Kan went ahead and let the people out.

Kan advised his people to leave and move over there toward Kabuoch, but some of them decided to stay in Kisumu first. So then only a few of them left on the difficult trip which was very tiring and full of fear with battles along the way until they got to the homestead of Ayieko, Saoke, Kiasa and Nyadimo. These are the people of Kagwa who had run from Kabuoch when people had been separated at Sakwa. There the Kabuoch settled for a short time and left again led by Nyadimo, as they moved toward Kadem. There in Kadem they stayed for a while and because they had not yet gotten a land of their own they were not satisfied not could they stay there. There in Kadem they lived at a place called Nyamona Kotago, next to the homestead of Mzee Awuor Midenga, a man from Kamresi.

One day a man named Nyachiriga, a man from the Tandu who live in Mugango Musoma, came to the homestead of Awuor Midenga looking for warriors to come and help him to fight his enemies, the Kwaya people. The Kwaya had nearly finished off the Tandu or Sopre and taken their land away. The Tandu had heard that the Jaluo people had shields to protect them from arrows and spears. So Nyachiriga begged Awuor to find him some warriors and because the wife of Awuor, named Obonyo Nyabura, understood how to translate the language that Nyachiriga used, they were able to understand each other. Therefore Nyachiriga who was sent by Wanduwi, the leader for the Tandu, said that if they helped in the way and ran out the Kwaya people then the Tandu would give them some land for their own. At that point Awuor and Otago left and the warriors of their clan went with Nyachiriga in a boat called Marumbo, Wanduwi’s boat. When they arrived there they began to fight, helping the Tandu until they had a victory, chasing them out and taking their wealth. At that time the leader named Wanduwi divided out to each leader of the clan his portion: 1. Kongu Mountain to the Nyasaungu River was given to Otago Nyambere and 2. Awuor was given the land from Kongu mountain to the Suguti River, on the border between Majita and the Tandu. There were many warriors on the side of

Muda huo wote watu wa Kagwa wengine walibaki Kadem, sehemu ya Nyamona Kotago, na wao walifanya mpango wa kuwafuata Wakagwa waliotawanywa na askari wa Wadachi huko Mugango. Lakini wao wakiongozwa na Kan Kobwago walifikia Buturi, nchi ya Mtawala Kagose. Na wakati huo watu wa Kamresi pia walikimbilia sehemu ya Buturi, sehemu inayoitwa Amanyire, jirani ya *God Remo* (mlima wa damu), ambao Waturi walikuwa wanakaa. Watu wa Kamresi walihama tena wakaenda sehemu inayoitwa mlima wa Kamresi siku hizi inaitwa Oliyo. Pale Buturi watu wa Kamresi walipigana vita kali mno na kabila la Wairienyi waliokuwa wanaishi pale. Wakati huo walikuepo mashujaa wawili wa Kamresi waitwao, Ondiek na Owino, wao waliwaua Wairienyi sana hata Wairienyi wakakimbia. Wakati huo Wakamageta walikuwa sehemu ya Ruhu, maana wao walitangulia kwa muda kuvuka kutoka Musoma kabla ya Wakamresi na Wabuturi kuvuka, maana Waturi na Wakamresi wao walivuka pamoja. Ila watu wa Otago waliobaki walirudi Kadem kuungana na wenzao na kuanza safari mpya kuja Buturi. Watu hawa Wakamresi siku hizi baadhi yao wamerudi huko Mugango tena na baadhi walirudi huko Sakwa Kenya walipotoka.² Pale Kadem waliingia katika mji wa Obo Warita, hata wakaacha wasichana wao waolewe pale kwa Obo. Na pia kuna wazee waliobaki pale wakati Kan walipofika Buturi, nchi ya Kagose wakiogopa kuvuka hadi Rwamgango, nchi ya Wasioro ambako Wakagwa walitangulia. Huko wakina Osoro na Otago Nyambere waliuawa na watu wao wote walipokuwa wakipigana na Wasioro vita.

Ndipo Wasioro kwa kulemewa vita na kuuawa na hao Wakagwa walifuata Wakome, ambao walikuwa wakisaidiwa na Wadachi ambao walifuatwa na Nyakuringa aliyetumwa na Karega ili Wadachi waje wawasaidie vita kati ya Wakwaya na Wakabwa, ambao walikuwa wameungana na Wazanaki pamoja na Wajaluo wa Kamageta. Kwa hiyo Kan yeye aliishia Buturi hakuvuka, ila baada ya miaka mingi, wakati Wakagwa wameishapata nchi yao kama inavyoelezwa hapo chini ndipo baadhi ya miji ya Wakagwa wakahamia Rwamgango, sehemu ambako alikuwa akiishi Otago Nyambere na wenzake. Nao waliohamia kule ni mji wa: 1. Kiasa wa Ojwang', 2. Saoke wa Ojwang', 3. Obwago wa Saoke, 4. Akoth wa Ouwr, 5. Ayanga wa Saoke, 6. Awuor wa Ondolo, na 7. Osio wa Kadhi, na ndipo baadaye sana wengine wakawafuata.

Lakini kabla hawajaondoka walimpa Obo binti, aitwaye Atieno, binti wa Misaki, ndugu yake Achayo wa ukoo wa Kanyajeri, ili Obo amsaidie kupenya hadi Tanganyika. Na kwa msaada wa Obo, Kan aliendelea hadi

2 Mauris Awuor wa Mugango.

Awuor and only a few on the side of Otago. The names of the warriors were: 1. Ouko, 2. Yara, 3. Amolo, 4. Ogawo, 5. Ondiek, 6. Owino, 7. Owiti, 8. Obala, 9. Atieno, 10. Athiambo, and 11. Oboro, who was killed by a German soldier, brought by the Kwaya to fight. They came from the homestead of Otago Nyambere together with his other children.

During all this time the other people of Kagwa who were left in Kadem, around the area of Nyamona Kotago, made a plan to follow the Kagwa who were routed by the German soldiers there in Mugango. Kan Kobwago led them first to Buturi, the country ruled by Kagose. At this time the people of Kamresi had also fled to the area of Buturi, the place known as Amanyire, near to God Remo (the mountain of blood), where the Turi were living. The Kamresi people moved again and went to the place that is called the Kamresi Mountain, which is called Oliyo today. There is Buturi the Kamresi people fought a very fierce war with the Irienyi people who were living there. At this time there were two Kamresi champions who were named Ondiek and Owino who had killed so many Irienyi until they had fled. At this time the Kamageta people lived in the area of Ruhu, since they had come previously, crossing over from Musoma before the Kamresi and the Buturi crossed over together. The people of Otago who were left behind went back to Kadem and joined together with their comrades to begin a new journey to come to Buturi. Some of the Kamresi people today have gone back to Mugango again and others of them went back to Sakwa, Kenya where they had come from.² There in Kadem they entered the homestead of Obo Warita, they even left some of their girls to marry there at Obo's place. Some elders stayed there when Kan went to Buturi, the land of Kagose, because they were afraid of crossing to Rwamgango, the land of the Sioro where the Kagwa had first come. There Osoro and Otago Nyambere were killed when all of their people were fighting a war with the Sioro.

Then the Sioro who were burdened with the war and had many killed by the Kagwa, followed the Kome, both of whom had been helped by the Germans. The Germans had followed Nyakuringa who was sent by Karegi to get the Germans to help them in their war between the Kwaya and Kabwa, who had also found alliances with the Zanaki and the Jaluo of Kamageta. So Kan was living in Buturi and had not crossed over until many years later when the Kagwa had already gotten their land as is explained below, then some of the Kagwa homesteads moved to Rwamgango, the area that Otago Nyambere and his people lived. Those that moved there were the homesteads of 1. Kiasa of Ojwang', 2. Saoko of

2 Mauris Awuor of Mugango.

kwa Misangia huko Shirati na pale pia alisaidiwa na akasindikizwa hadi kwa Onjiko wa Obunge wa Buturi, ambaye alikuwa ni mjukuu wao. Na Onjiko akampeleka kwa Kagose kujieleza na Kagose alimpa Kan nchi ili aishi naye karibu, kutoka mlima wa Kakrario kuelekea walipojenga shule ya Nyamaguku, sehemu walioko Wairienyi siku hizi, alimwambia ajenge akielekea Baraki hadi Ruhu, walipo siku hizi Wahacha na Wasweta. Baada ya makubaliano, ndipo Kan alimtumia Misaki aliyebaki Kadem kule alikooolewa binti wake, ili Misaki arudi Kisumu Wi Odit, ili awaite Wakagwa wote kwasababu Kan amepata nchi waende waishi kule Tanganyika.

Hapo ndipo ikawa wote Wakagwa waliokuwa pale Odit Kisumu wakaanza mwendo kuja. Siku hiyo Obuya Awinyo, baba wa Agak, alibeba watoto wa Kan waliobaki na mama zao huko Kisumu. Mtoto moja alibeba mgongoni na mwingine begani hadi walipopitia tena huko Kadem kwa mji wa Obo, baba ya Wasonga. Na baadaye waliendelea na safari hadi Buturi, kwa Mzee Onjiko alipofikia Kan kwanza. Wakati huo Kan aliishamlipa Kagose meno ya tembo, ambayo Kagose alitaka alipwe kwanza kabla Kan hajaanza kujenga. Kan aliishi pale Kakrario alipopelekwa na Kagose kwa muda. Na baadaye Kan alianza kudai Kagose akubali Kan ajenge sehemu ya Surubu ambayo ilikuwa na udongo mweusi wa kuivisha mtama, maana sehemu ya Kakrario kuelekea Ruhu ni nchi ya mchanga na udongo mwekundu. Kagose alikubali ajenge pale aweze kufukuza wanyama waliokuwa wamejaa pale. Wakati huo punda milia, nyamera, nyumbu, swala, vifaru na samba walikuwa wakihunguruma hata mchana. Basi Kan aligawa mji wake, mmoja ulibaki Kakrario na nyingine akapeleka Sirubu, sehemu ya kijiji ya Rabuor Buturi. Pale ndipo watoto wa kwanza wa Kan kuzaliwa hapa Tanganyika walikuwa ni Johan Nguka Kan na Nyapara, binti wa Kan ambaye kwanza alipewa Bwana Akuta. Bwana Akuta akamuachia Mtemi Nyakyoma na baadaye waliachana na Nyakyoma na akaolewa na Warioba Waswe wa Irienyi. Siku ambayo alizaliwa Nyapara ndiyo Oging' Kan naye akazaliwa, ingawaje mama yao walikuwa mbali mbali lakini baba yao alikuwa ni mmoja. Na ilibidi Kan awachinjie hao wake zake wawili ng'ombe moja wagawane nyama, moja anachukua miguu bila nyama ya kiuno na mwingine anachukua miguu pamoja na nyama ya kiuno iliyobaki (*Em bongu gi Em gi Bam*).

Sehemu hii ya Surubu ndiyo watu wa Kagwa waliobaki nyuma sehemu mbali mbali ya Kenya, walikuwa wanakuja na kuingia pale. Sehemu hii Wakagwa walijenga wakielekea Ongojo, ambayo kwa sasa inakaliwa na Wakagwa na Wairienyi wa Korombo au Kisumwa siku hizi.

Ojwang', 3. Obwago of Saoke, 4. Akoth of Ouwr, 5. Ayanga of Saoke, 6. Awuor of Ondolo, and 7. Osio of Kadhi, then a long time later other also followed.

But before they left they gave Obo one of their daughters, named Atieno, the daughter of Misaki, the brother of Achayo of the Kanyajeri clan, so that Obo would help them to penetrate into Tanganyika. With the help of Obo, Kan was able to go to Kisangia there in Shirati and was helped and accompanied to the home of Onjiko of Obunge in Buturi, who was their leader. Onjiko took him to Kagose to tell his story and finally Kagose gave Kan land so that they could live close together, from the Kakrario Mountain going near where they built the Nyamaguku school, the area where the Irienyi live today. He was told to build from Baraki to Ruhu, where the Hacha and Sweta live today. After this agreement, Kan sent word to Misaki who was still back in Kadem where his daughter had been married, to go to Kisumu Wi Odit to call all the Kagwa, telling them that Kan had gotten land and they should all go to live in Tanganyika.

So then all the Kagwa who were there in Odit Kisumu began the journey to come. On that day Obuya Awinyo, the father of Agak, carried the children of Kan who were left with their mothers there in Kisumu. He carried one child on his back and another on his shoulders until they passed through Kadem again at the home of Obo, the father of Wasonga. Afterwards they continued their journey to Buturi at the home of Mzee Onjiko where Kan originally settled. At this time Kan had already paid Kagose the elephant tusk that he demanded before Kan could begin to build. Kan lived there in Kakrario where he was taken by Kagose already some time ago. After awhile Kan began to claim that Kagose should agree that Kan could build in the area of Surubu where there was black soil to raise good sorghum. On the other hand the area from Kakrario toward Ruhu is a land of sandy and red soils. Kagose agreed that he could build there so that he would chase away the animals that were so abundant there. At this time zebras, waterbuck, wildebeeste, gazelle, rhino and lions could be heard to growl even during the afternoon. So Kan divided his homestead. One group stayed back at Kakrario and another went to Sirubu, in the area of the village of Rabuor Buturi. There the first of Kan's children to be born in Tanganyika arrived, they were named Johan Nguka Kan and Nyapara, the daughter of Kan who was first given to Bwana Akuta. He then passed her on for marriage to the Chief Nyakyoma and afterwards they divorced and she married Warioba Waswe of Irienyi. The day that Nyapara was born Oging' Kan

Sehemu hii ya Surubu kabla na baada ya Kagwa kuhama alikuwa akiishi Mzee Sunguru na baadaye akamkaribisha Oyo, ambaye siku hizi anadai sehemu hiyo kama yake, kwa sababu ukoo wa Sunguru wengi walifariki na hata wajukuu wake waliopo wameshindwa kabisa kusogelea pale kwa sababu vitisho na uwezo walionao ukoo wa Oyo. Katika miji ya Kagwa bado mawe waliyokuwa wakipikia bado zinaonekana katika sehemu hiyo pamoja na vigai vya vyungu vilivyovunjika.

Wakagwa walipoanza kuishi Surubu iliwabidi wampe Kagose binti zao aowe na alipewa binti aitwaye Oganda na kwa bahati mbaya Oganda alifariki kabla hajapata mtoto, ndipo tena akapewa binti mwingine aitwaye Oganda pia. Na kijana wa Kagose, aitwaye Lanya, alipewa binti ambaye walizaa naye mtoto aitwaye Fostino Okelo Lanya. Mwingine aitwaye Nyada ambaye alijua Kiswahili na akawa kilimali wa Ogo. Obonyo Ochar naye akapewa binti, aitwaye Nyanginja, na baadaye akapewa tena Okeya, baada ya kifo ya Nyanginja. Hao wote walikuwa watoto wa Kan Kobwago. Okeya kwanza aliolewa na mtu wa Kowak, lakini aliachika kule kuja kutunza watoto wa dada yake aliyefariki na pia Okeya yeye hakujaliwa kuzaa kule Kowak na hata pale Buturi.

Kan Alifungwa Pamoja na Vijana Wake Wawili

Kan aliishi na Mzee Kagose kama jirani mwema tena kama mkwe na mzazi mwenzake (Nyawana). Lakini siku moja vijana wa mji wa Kagose waliiba ng'ombe wa Chori, mtu wa Irienyi, mtamba wa kaki, wakaenda kumficha, na walioiba walikuwa ni Nyoniala na Seka. Jambo hili ilitokea wakati Wadachi wameishaingia na wakamweka Ogo Kagose kuwa Mtemi badala ya Kagose. Na Ogo akageuza jambo hili akidai kwamba waliyoiba ng'ombe ni watoto wa Kan Obwago, siyo watoto wa mji wa Kagose. Lakini jitihada kubwa ilifanywa na Chori kutafuta ng'ombe wake hadi alipompata na akaelezewa kuwa amletwa na watoto wa Kagose. Ndipo hapo Kan naye akaanze kunungunika akisema, "Mbona walikuwa wanachafua majina ya watoto wangu kumbe ni watoto wake yeye mwenyewe." Baada ya Ogo kuona jambo hili limegundulika, aliamua kumkandamiza Kan na ukoo wake. Ogo alienda hadi Nyabange Musoma kwa Wadachi, ambao walikuwa na Boma yao pale na akawaambia kwamba, "Kuna Mzee Kan, yeye ni mpelelezi wa Waingereza, wametoka Kenya kuja hapa kupeleleza jinsi Wadachi munavyoishi hapa ili Waingereza waje wawapige."

Basi kwa kuwa ilikuwa wakati mgogoro kati ya Wadachi wa Tanganyika na Waingereza wa Kenya ulikuwa umeanza, basi mkuu wa pale alituma Askari wake hadi Buturi Surubu. Na ilipofika majogoo

was also born, even though they had different mothers, they had one father. Kan had to kill a cow on behalf of his two wives, who divided the meat between themselves. One took the legs without other meat from the rump and the other took the the legs together with the rump meat that was left over.

This area of Surubu was where the Kagwa people who had been left behind in different areas of Kenya came to live. In this area the Kagwa built out toward Ongojo, which is today settled by the Kagwa and the Irienyi of Korombo or Kisumwa. Before and after the Kagwa came to this area of Surubu a man named Mzee Sunguru lived here who welcomed Oyo, the man who today claims this area as his own. This is because many from the clan of Sunguru are dead and even many of the grandchildren have not been able to move down there because of the strength of Oyo's clan. In the homesteads of the Kagwa one can still find cooking stones and pieces of broken pottery on the ground.

When the Kagwa began to live in Surubu they had to give Kagose their daughters to marry. He got one daughter named Oganda and by bad luck Oganda died before giving birth. So he got another daughter instead whose name was Oganda. The son of Kagose, named Lanya, was given a wife with whom he had a child named Fostina Okelo Lanya. Another whose name was Nyada, knew Kiswahili and was an advisor of Ogo. Obonyo Ochar was given a daughter named Nyanginja and afterwards he also got Okeya, after the death of Nyanginja. All of these were children of Kan Kobwago. Okeya the first married a man from Kowak, but they were divorced and she came to take care of the children of her sister who died. Okeya did not give birth there in Kowak or even in Buturi.

Kan is Arrested with his two Sons

Kan lived as a good neighbor to Mzee Kagose as well as a good father-in-law to son-in-law (Nyawana). But one day the young sons of the homestead of Kagose stole cattle from Choril a man from Irienyi, a spotted cow. They went to hide it. Those involved were Nyoniala and Seka. This happened when the Germans were already here and they had made Ogo Kagose chief instead of Kagose himself. Ogo turned this around and claimed that the ones who stole the cow were the children of Kan Obwago, not the children of Kagose's homestead. But Chori went to great lengths to search for his cow until he found it. When he found it he was told that it was brought by Kagose's children. Then Kan began to grumble, saying, "why is it that they dirty the name of my children, now I see that it is his own children." After Ogo saw that they had been

walizunguka mji wa Kan na wakamshika Kan yeye na ukoo wake wote, waume pamoja na watoto, pia mali yote hata ngao pamoja na mitungi ya maji wakapelekwa Musoma. Lakini kabla hawajaondoka Kagose alienda kwa Kan kwa hasira kwa nini watoto wake wanamchongea Kan jambo la uongo huo. Kagose alimkasirikia Ogo hata akavua ngozi ya kondoo ambayo alifunga kiunoni akiburuza chini kwa kumlaani Ogo. Lakini Kan alimwaambia Kagose akisema, “Ee mjukuu wa mwenye nchi, sasa watoto wako wanavunja urafiki kati yetu, ebu angalia jinsi ngao zimejaa nje ya mji wangu zilizoshikwa na Bwana, basi acha itendeke, mimi sitaipisha kisasi kukunyanganya binti wangu niliyokupa, wao watakaa tu kwako na kukupikia, acha mimi niende kuteseka.” Jambo hili lilimzidishia Kagose uchungu sana hata akatokwa na machozi. Pia Kan akamwambia Ogo Kagose, akisema, “Wewe Ogo umeoa mjukuu wangu na sasa wivu inakufanya unaleta Bwana anaharibu mji wangu na angalia mumeshika hata ng’ombe ambazo ndugu yenu Obonyo amelea ili nimlipe mtu wa Kowak, ambaye ameachwa na Okeya, binti wangu na kuja kwa Obonyo ili atunze watoto wa dada yake.” “Na wewe unajua kabisa jinsi Obonyo anavyoangaika sasa kwa kufiwa na mke.” “Naomba usidanganyike ukachukuwa binti wangu, huyu Okeya, na ukampa mtu wa Serikali yako, hapo kweli nami utanitambua.” Jambo hilo ilimwogopesha sasa Ogo akawa tena anaomba Bwana ili aache watoto wa kike na mama zao ila amfunge Kan na vijana wake wakubwa pekee.

Njiani wakati Kan anapelekwa Nyabange alikuwa akikaza mwendo mbele ya Askari na kupiga yowe akisema, “Uuuwi Uuuwi!!! njooni muone huyu mtu ambaye ameshikwa na ukoo wake na mali yake yote, hivi huyu kafanya nini?” Watu walikuwa wakisogea karibu kuona huyo mtu kumbe alikuwa ni yeye ndiye aliyeshikwa. Wakati huo wakina Aloyo, wa ukoo wa Kawakswa, walikuwa wakishangilia kwamba afadhali afungwe ili hao wasichana wake hao warembo wakirudi kutoka jela tuweze kuwapata kwa njia rahisi. Kule Nyabange Askari wa Bwana walianza kutamani wasichana hao wa Mzee Kan na pia kuwaonea huruma. Na hata wakafanya njia na mwishowe wasichana wote na mama yao wakaachwa, lakini Kan na vijana wake wakubwa wawili, yaani Obwago na Musa Chilo, wao walifungwa Nyabange na walipelekwa Ikizu. Na pale pia walihamishwa wakapelekwa kwa Fort Ikoma. Muda kidogo tu vita ya Wadachi na Waingereza ikaanza kupamba moto kule Kisii Kenya, na hata Wajerumani wakawa wanasakwa kama kanga majanini na Waingereza. Na mwisho Wajerumani wakakimbia, na watu wote ambao waliwafunga kwa fitina wakaachwa huru na hapo ndipo Kan na vijana

found out he decided to put down Kan and all his clan. Ogo went up to Nyabange Musoma to see the Germans, who had a fort there, saying, "there is this man, Mzee Kan, he is a spy for the British, they came from Kenya to this country to find out how you Germans are livin here so that they can come and fight you."

Because this was at the time when there was the was between the Germans and the British from Kenya had already begun, the leader from there sent his soldier up to Buturi Surubu. When the cock crowed at dawn they had already surrounded Kan's homestead and they arrested Kan and his whole clan, both men and children, and all their wealth, even their shields and water pots were taken to Musoma. But before they left Kagose went to Kan in anger, wondering why his children had caught Kan up in this deception. Kagose got very angry with Ogo, even taking off the sheepskin he had tied around his shoulders, throwing it down to curse Ogo. But Kan told Kagose, "eee grandchild of those who own the land, now your children have broken the friendship between us, look at how the shields seized by the Bwana are piled up outside my homestead. So let it happen, I will not take revenge to get my daughter that I gave you back again. Rather they will stay in your homestead and cook for you, let me go to be persecuted now." This matter made Kagose so bitter that he wept. Kan also said to Ogo Kagose, "and you Ogo, you have married my granddaughter and because of your jealousy you brought the German to ruin my homestead and look you have even taken my cattle that your brother Obonyo brought so that I could pay the man in Kowak whom Okeya, my daughter left so that she could go to Obonyo and take care of his children and sister." "You certainly know how Obonyo is suffering from loosing his wife." "I beg you not to deceive by taking my daughter, Okeya, and giving her to one of your government men. If you do this you will surely know my anger. This word made Ogo afraid and he went again to ask the German to leave the daughters and their mothers and only to arrest Kan and his elder sons.

On the road as Kan was being taken to Nyabange he ran ahead of the soldiers and yelled out an alarm call, "Uuuusi Uuuwi!! Come and see this man who was caught with his clan and all his wealth, what has he done?" So the people all came closer to see about this man who was arrested. At this time the people of Aloyo, of the Kawakwa clan were celebrating that he was arrested because now that he was out of the way his beautiful daughters could be taken easily on their way back from the prison. There in Nyabange the soldiers of the colonial officer begam to desire those daughters of Mzee Kan but also to take pity on them. So

wake wakaachwa baada ya kumaliza miaka mitatu gerezani. Lakini mali yote ya Kan hazikurudi kwa wakati huo.

Watu wa Ogo walipopata fununu kwamba Kan ameachwa na yuko kwenye mlima wa Gagamoya amejificha pale. Basi walipanga kwenda kumzingira na kumua pale kwa siri. Lakini Orwa, ndugu yake Obonyo, walipopata siri hiyo walimwendea Kan wakati wa usiku na wakamwuliza waende wamfiche wapi. Na Kan aliwaambia wampeleke kule Kamot, nchi ya Onyando, katika mji wa Milanya, nao walifanya hivyo. Lakini mwishowe Ogo waligundua kwamba njama hiyo ya kumficha ilifanywa, na Orwa Obonyo wa Ogo alitaka Waturi wapigane nao. Obonyo alibeba mkuki wake mpana na wakafuatana na Orwa hadi katika mji wa Kagose, na wakaanza kumlalamikia Kagose wakisema, “Wewe Mzee kwa nini unamtuma wakina Seka Sarara kwamba unataka tuhame haraka katika nchi yako, kwa sababu sisi tumesaidia Mzee Kan kutoroka, wewe sasa unataka sisi tuende wapi?” “Na huyo Kan munaye mchukia yeye ndiye amempa Obonyo mwanamke wa kuoa, mbona wewe Mzee Kagose unaoa wanawake wengi, mbona hujachukuwa moja na ukampa?” “Au huyo Seka mbona hajampa Obonyo mke moja ili amsaidie Obonyo?” “Au wewe Kagose unasahau kwamba bila sisi, ukoo wa Nyargaka, bila sisi nchi hii hungeipata, maana damu ya Ndisio na Kigina, ndugu yetu ndiyo chemchemi ya nchi hii!” Jambo hili Kagose alikana kabisa kwamba yeye hakutuma mtu yeyote kuwahamisha.

Lakini Obonyo aliona kwamba anasakwa sakwa mara kwa mara na watoto wa Kagose, na akaamua kuhama kwenda Kirogo. akati huo mji wa Orwa, baba wa Apuga, walikufa wanawake watatu. Kwanza alifariki nyanya wa Akelo Odhiambo, yaani mke wa Aliwa wa Ochar na wapili alikufa mama wa Okoth wa Orwa alifariki akizaa na pia Nyanginja mke wa Obonyo naye akafariki. Ndipo Obonyo akapewa dada wa Nyanginja, aitwaye Okeya, mji huo ulibaki mji wa wahuni tupu wakiangaika na watoto. Ila Okeya ndiye aliyekuja kuwa mwanamke mkombozi wa mji huo.

Kan Obwago alijenga mji wake kule Kamot, sehemu inayoitwa Mwinuko wa Kanyolal (*Pidh kanyolala*), sehemu ambayo siku hizi ni ya dhehebu ya Legio Maria wamejenga Kanisa lao. Na pale alikuwa na vijana kumi wenye ngao wote, hapo walikuwepo mashujaa wakina Obuya Dipondo, Athiambo Ogembo, Odondo Okunga, Bunde Otenda na wengine. Walikuwa wakienda kuwinda na wakati wakirudi mji wao ulikuwa umejaa na nyama wa kila aina ya mnyama. Jambo hilo lilimuogopesha sana Onyando, aliyekuwa mtawala wa Kamot, akiona msafara wa hao vijana wakitoka kuwinda huko Umbu (ng'ambo).

they found a way and in the end all the daughters and their mothers were left go, but Kan and his two eldest sons, that is Obwago and Musa Chilo, were imprisoned in Nyabange and then taken to Ikizu. There they were moved again and taken to Fort Ikoma. After awhile the war between the Germans and the British broke out around Kisii Kenya, and even the Germans were hunted down in the grass like guinea fowl by the British. In the end the German fled and all of the people who were imprisoned because of personal quarrels were left free. So Kan and his sons were left go after finishing three years in prison. But all of Kan's wealth was not returned when he got out.

When Ogo's people heard that Kan had been released and was on the Gagamoya mountain, they hid themselves there. They made a plan to go and surround him and kill him there secretly. But Orwa, the brother of Obonyo, heard about the secret plan and went to Kan at night, asking him where they could go to hide him. Kan told them that they should take him over there to Kamot, to Onyando's country, in the village of Milanya. And so they did. But in the end Ogo found out about the plot to hide him and Orwa Obonyo of Ogo wanted the Turi to fight against them. Obonyo carried his long spear and followed Orwa until they came to the homestead of Kagose, where they began to complain to Kagose saying, "and you old man, why did you send Seka Sarara to say that you wanted us to move quickly out of your land?" "We are the ones who helped Mzee Kan to escape, so where do you expect us to go now?" "And this Kan that you are upset with, it is he that gave Obonyo a woman to marry, why is it that you Mzee Kagose who marry so many women have not yet taken one of yours to give to him." "And this Seka, why hasn't he yet given Obonyo a wife to help out Obonyo?" "And you Kagose, have you forgotten that without us the clan of Nyargaka, without us you would not have gotten this land, because it was the blood of Ndisio and Kigina, our brothers which was the spring out of which this land was secured! Kagose denied these allegations and claimed that he had never sent anyone to to make them move.

But Obonyo saw that he was hunted down each time by the children of Kagose and he decided to move away and go to Kirogo. At that time in the homestead of Orwa, the father of Apuga, three women died. The first to die was the grandmother of Akelo Odhiambo, that is the wife of Aliwa of Ochar, and the second was the mother of Okoth of Orwa, who died in childbirth and then there was Nyanginja, the wife of Obonyo who also died. So then Obonyo was given the sister of Nyanginja, who was named Okeya, and this homestead became that of complete scoundrals

Onyando alimwendea Nyoniala, ambaye Kan alijenga karibu naye, akamwambia Nyoniala amuhamishe huyo atoke hapo, maana inaonekana huyu Kan anaweza akageuka kuwa mtawala katika nchi yangu hapa. Pia Onyando alidai kwamba Kagose pia hamtaki Kan akae karibu nao. Siku moja Mzee Oudu, baba wa Aliwa wa Bulowa, alileta ng'ombe dume mweusi kwa mji wa Kan ili ampe pole kwa kufungwa.

Basi Mzee Onyando alimwendea Kan tena kwenye mji wake karibu na mji wa Nyoniala, na akamwambia Kan aondoke katika nchi yake. Na katika majadiliano makali Mzee Kan alimuliza Onyando kwa nini Onyando anataka Kan ahame na ni kosa gani amefanya, na kama anahama aende wapi? Onyando yeye alijibu kwamba Kan ahame arudi huko Kenya alikotoka, na hata Kagose naye anataka Kan arudi Kenya kwa sababu vichwa viwili vya majogoo haviwezi kupikwa kwa chungu kimoja. Onyando aliamuru Kan ahame siku hiyo akamwambia Kan kwamba, "Ukikataa kuhama utakuja kunijua." Onyando akamwambia kwamba, "Ni kweli unanifahamu?" Kan naye akamjibu akimwaambia, "Ndiyo nakufahamu kwamba wewe ni Onyando wa Onyango, manyoya ya kuku yana rangi ya kijivu." Onyando akamuliza tena akisema, "Wewe mzee Kan unanionaje na unanilinganisha na nani?" Kan akamjibu, "Wewe kijana wa Onyango, mimi nakuona unalingana na huu mlima wa Roria tuliyo karibu nayo." Onyando akamjibu tena akisema, "Kama nalingana na mlima Roria kwa nini huniogopi?" "Unawezaje kuja katika nchi yangu bila idhini, wewe ondoka urudi huko Kenya ulikotoka."

Basi Onyando alimwambia Kan kwamba ahame asirudi na kumkuta pale tena. Na tokea hapo Kan alihama akaenda Kowak, katika mji wa Andwe, maana walikuwa na ujamaa nao. Wakati akiwa Kowak na vijana wake mara kwa mara walivuka Mto Nyanjagi kwenda Dunga Kagwa (siku hizi ni Nyanjagi) kuwinda. Wakati huo pale wanyama walikuwa wametapakaa katika mbuga hiyo kila aina ya wanyama. Wakitoka huko mawindoni, wanakuwa na nyama ya kutosheleza mji wao kwa muda mrefu. Sasa wanaporudi nyumbani mzee wao Kan anawauliza hali ya huko wanakowindia. Nao wanatoa sifa ya ardhi ya pale pia na ukubwa wake pamoja na maji. Wakisema kwamba kuna mito miwili Nyanjagi na Nyonyang, nayo haikauki hata wakati wa jua kali. Kan alizidi kutamani sehemu hiyo na hata vijana wake nao wakawa wanazidi kuchunguza sehemu hiyo zaidi na kuipenda.

Siku moja mzee Kan aliamua kuhamia sehemu hiyo na ilipofika jioni alipanga na vijana wake na watu wa mji wa kwao Andwe, ili usiku huo wamuhamishe wampeleke pale. Basi waliondoka wakati wa majogoo wakiwa wamebeba paa la gala kutoka mji wa kwao Andwe. Na wakaenda

who were troubled with their children. But it was Okeya who came to be the saving woman of this homestead.

Kan Obwago built his homestead there in Kamot, in the place known as the hills of Kanyolal (Pidh kanyolala), in the area where today one finds the denomination of Legio Maria have built their church. He settled there with his ten sons, all carrying shields, such as the courageous names of Obuya Dipondo, Athiambo Ogembo, Odondo Okunga, Bunde Otenda and others. One day they went out to hunt and on their return the homestead was filled with meat of every kind of wild animal. This situation made Onyanga, who was the leader of the Kamot, very much afraid as he saw the line of youth coming back from the hunt in Umbu (across the way). Onyando went to get Nyoniala, who had built near to Kan, to ask Nyoniala to move him away from this area. He was afraid that Kan had the ability to turn and become the leader of the area instead of himself.. Onyando also claimed that Kagose also did not want Kan to live near to them. One day Mzee Oudu, the father of Aliwa of Bulowa, brought a black bull to the home of Kan in order to offer his condolences for his imprisonment.

So then Mzee Onyando went to Kan again at his homestead near to the homestead of Nyoniala, and he told Kan to leave his land. During this angry conversation Mzee Kan asked Onyango why Onyando wanted Kan to leave, what was his fault and if he left where would he go. Onyando answered him saying that Kan should leave and go back to Kenya where he came from and that even Kagose himself wanted Kan to go back to Kenya because “two heads on a rooster cannot cook in one pot.” Onyando decided that Kan should leave on that very day and said to Kan, “if you refuse to leave you will come to know me.” Onyando said, “is it true that you know me?” Kan then replied to him saying, “it is true I know you, that you are Onyando of Onyago, the feathers of the chicken are red and grey.” Onyando asked him saying, “you, Mzee Kan, how do you see me and to whom do you compare me?” Kan answered him, “you are the son of Onyango, I see you and compare you to that mountain of Roria which is near to us.” Onyando answered him again saying, “if you compare me to the Roria mountain why aren’t you afraid of me?” “How can you come into my land without permission, you must leave and go back to Kenya where you came from.”

So Onyango told Kan that he should leave and never come back to this place again. And from that day Kan left and went to Kowak, to the homestead of Andwe, because he had family there. During the time he was in Kowak with his sons, from time to time they would cross the

kumujengea nyumba ndogo na kuweka paa hilo, na ndipo wakaanza kujenga nyumba zingine. Mzee Kan hakuchukuwa muda mrefu pale kabla Mtemi Maswe kupata habari kwamba kuna watu wameingia na kukaa katika sehemu yao. Mtemi Maswe wa Irienyi alipanga na watu wake waende pale na kuwazingira wale watu na kuwapiga vita, maana sehemu hiyo ilikuwa ni ya Wairienyi wakipakana na Wakenye. Watu hawa walienda wakinyemelea hadi walipostusha Mzee Kan na watu wake. Na ghafla Kan alipashwa habari kwamba, angalia leo tunamalizwa.

Na alipoinua macho alimwona Maswe akimuelekea na watu wenye silaha. Mara ile Mzee Kan alisimama na kung'oa majani kwa mikono miwili na akainuka, akiwa na majani katika mikono miwili ameinua juu na akamwambia Maswe, "Ukiniua mimi na watu wangu, basi nitakulaani na mji wako wote utaharibika, wewe niache mimi natafuta mahali pa kuishi, mimi sina lolote na sitaki kupigana vita, na ukiniacha niishi sehemu hii nitakupa binti wangu awe mke wako." Maswe aliposikia hayo yote akawaambia watu wake waache huyo mzee akae, maana ameisha shika bendera ya usalama kwake. Basi Maswe akamuambia Kan kwamba, "Kaa kwa usalama na watu wangu." Na kabla hawajaondoka Mzee Kan alimwita binti wake aliyekuwa mrembo wa kiasili, aitwaye Ochola binti Kan, aje amsalimu Maswe. Na Ochola alipojitokeza watu wote wa Maswe walitabasamu na Maswe mwenyewe alianza kucheka kwa uso wa furaha na wakasalimiana na wakaondoka naye saa hiyo hiyo. Wakiaga watu wa Mzee Kan wakipunga mikono isiyoweza kutelemshwa hadi walipofika mbali bila kuona wanyumbani kwa Mzee Kan. Ochola, binti wa Kan, amezaa na Maswe vijana wawili waliokuwa na sifa ya biashara ya ng'ombe, pia na kilimo, nao ni Marwa Maswe na Nyamhanga Maswe.

Na miji waliotangulia Kagwa wa sasa baada ya maangaiko na vita na njaa ni miji wa:-

1. Kan Obwago, 2. Saoke Ojwang', 3. Ayieko Ayanga, 4. Nyamboga Obwago, 5. Obuya Obwago, 6. Adhiambo Obwago, 7. Akong'o Orieny, 8. Minure Ngoja, 9. Okuengu Ndhiho na Okech. Ndipo baadaye, 1. Ragumo Ng'ielai, 2. Achianja Mauga, 3. Akong'o Orieny, 4. Aluala Ndinya, 5. Orieny, 6. Ojil Mariethe, 7. Atieno Tindi, 8. Sigodo Pete, na wengine. Hawa waliokuwa wakitoka nyuma wao walikuwa wakitoka mafichoni Uyoma, Seme, Gem, Sakwa, Imbo, Asembo, Karachonyo na penginepo walipokimbilia.

Wazee wa Kagwa waliokumbwa na mateso yote ya vita tokea Kenya hadi walipo siku hizi, wao hushikwa na kigugumizi wakitokwa na machozi wakati wakitoa maelezo jinsi walivyoteseka, hasa Musa

Nyanjagi River to go to Dunga Kagwa (these days called Nyanjagi) to hunt. At that time in that place the wild animals filled up the whole wilderness there with every kind of animal. When they left the hunting area they carried lots of meat to satisfy the whole homestead for a long time. When they got back to the house their elder, Kan, asked them the condition of the place where they were hunting. They talked about the wonderful soil in that place and how large the area as well as the location of water. They said that there were two rivers, the Nyanjagi and the Nyonyang, which do not dry out even in the dry season. Kan desired this area even more and even his sons kept on spying out this country and grew to love it.

One day Kan decided to move to this place and when evening came he planned with his sons and the people of Andwe's homestead that in the night they would move him and take him to that place. So they left at the time of the first cock's crow carrying the roof of the storage bin from Andwe's village. When they got there they built him a very small house and set the roof on it from the storage bin. Then they started building other more permanent homes. Mzee Kan had not been there long before Chief Maswe got the news that new people had come to settle in their country. Chief Maswe of Irienyi made a plan with his people to go there and surround the visitors to do battle with them, since this land was Irienyi country, on the border with the Kenya. These people went and snuck up, taking Mzee Kan and his people by surprise. All of a sudden Kan was given the warning to watch out, they have come to finish us off!

When he opened his eyes he saw Maswe coming toward him with his people wielding weapons. Just at that moment Mzee Kan got up and pulled up grass in both hands as he stood (the sign of asking for mercy) telling Maswe, "if you kill me and my people I will curse you and your entire homestead and all will be ruined, leave me and I will look for a place to live, I have nothing and I don't want to fight a war, if you leave me to settle in this area I will give you my daughter to be your wife." When Maswe heard this he told his people to leave them to settle here, since he has already put up the flag of peace between them. Then Maswe told Kan that he should live in peace with Maswe's people. And before they left Mzee Kan called his beautiful daughter, named Ochola the daughter of Kan, to come and greet Maswe. When Ochola came out all of Maswe's people smiled and Maswe himself began to laugh and his face showed his joy as they greeted each other and he left with her that very hour. When they said good bye to Mzee Kan's people they waved their hands and did not put them down until they were far down the road and could

Chilo wa Kan na Achieng' Odhier, ambao bado wanaishi. Musa Chilo, yeye, alizaliwa Kisumu Odit kati ya mwaka 1885 na 1889 na alifungwa na baba yake walipokuwa Buturi Tanganyika, anao watoto wake na wajukuu kama ifuatavyo: Musa Chilo aliwaoa wanawake watatu, mke mkubwa aliitwa Adongo, binti wa Misangia wa Shirati, naye alizaa 1. Rael Olweny, aliolewa Waturi, 2. Rebeka Kan, aliolewa Kowak, 3. Sara, aliolewa Kowak, 4. Yukabeth Olweny, aliolewa Karachuonyo, 5. Elen Akumu, aliolewa Kisumu, 6. Suzana Atieno, aliolewa Irienyi, 7. Malaki Asura, alioa Kanyidoto, 8. Adoyo, aliolewa Kowak, 9. Adoyo, aliolewa Waturi, 10. Elseba Ajuma, aliolewa Karachuonyo Ringa. Mke wa Pili: Ayiemba, binti wa Akai, kutoka Kano yeye amezaa: 1. Kosma Bunde, ameo Waturi, 2. Rispha Njagra, ameolewa Kamageta, 3. Jenipha Arua, ameolewa Kisumu wanaokaa Mtana Tarime, 4. Julia Odhiambo, ameo Irienyi kule Mara Sibora, 5. Awiti, ameolewa Kowak, na 6. Odira, bado hajaolewa. Mke wa tatu: Jonduma, binti wa Chacha wa Waganjo, alizaa: 1. Adongo, ameo Dodoma kwa Wagogo, 2. Ochot, ameolewa Wagasi wanaokaa Ngoreme Musoma, 3. Amisi, ameo Wagasi wanaokaa Nyang'ombe Musoma, 4. Amolo, ameolewa Waturi.

Kan alikuwa mtu wa kwanza kuja Tanganyika Buturi baada ya kutuma Nyadimo kwa Mzee Kagose wa Buturi Tanganyika. Pia akinusa njia aliyopita Otago Nyambere akiwambia wenzake twendeni Tanganyika huko kwa Otago ili tumsaidie kupigana na Wasioro ili tupate nchi yetu. Kan wa Obwago Kamba Nene mjukuu wa kwao na Mungu wa pili wa Kagwa alisaidia sana hata Wakagwa, nao wakapata ardhi. Sijui ingekuwaje maana Kenya siku hizi pamejaa kabisa. Labda Wakagwa wangukuwa wametawanywa kama mchanga pwani. (*Kan Kobwago Minya maduong' Okew thurgi Nyasach Kagwa mar ariyo*). Maneno ya Kan Kobwago ni mazito katika nchi yao kama utakavyosoma hapa chini. Hayo ni maelezo ya wazee walioshuhudia mambo yakitendeka.

Otago Nyambere na Oboro ndugu yake na wengine ingawa walitangulia lakini Otago hakuwa na dawa ya kutafuta nchi. Nchi huwezi kutafuta bila dawa, na ndiyo maana Otago na ukoo wake waliuawa, na pia baadhi ya waoga walibaki Kenya hadi leo. Na inaonekana kwamba wao ni wengi kuliko Kagwa walioko hapa Tanganyika. Maana ukoo wa Gendo wao wako milango miwili, Nyajeri, wamebaki mlango moja na Kadigol Aliango nyar miero, wao wamebaki milango mitano. Hao wote wako Ndati Kagwa. Mzee Achieng' Othier alimeza tumbaku bila kujua wakati akitoa ushuhuda wa nchi yao. Na alikatisha mengi kwa kukohoa kwa sababu ya ukali wa tumbaku.

Wakagwa na Walowa (Waturi) wote wanajiita ni ukoo wa Omolo

no longer see the homes of Mzee Kan. Ochola, the daughter of Kan, gave birth to two sons with Maswe who made a reputation in the cattle business and in agriculture as well, their names were Marwa Maswe and Nyamhanga Maswe.

The homesteads that came before the present day Kagwa, after they met the problems of war and famine are the following: 1. Kan Obwago, 2. Saoke Ojwang', 3. Ayieko Ayanga, 4. Nyamboga Obwago, 5. Obuya Obwago, 6. Adhiambo Obwago, 7. Akong'o Orieny, 8. Minure Ngoja, 9. Okuengu Ndhiho and Okech. Afterwards then there was: 1. Ragumo Ng'ielia, 2. Achianja Mauga, 3. Akong'o Orieny, 4. Aluala Ndinya, 5. Orieny, 6. Ojil Mariethe, 7. Atieno Tindi, 8. Sigodo Pete, and others. Those who came later were in hiding for awhile in Uyoma, Seme, Gem, Sakwa, Imbo, Asembo, Karachonyo and other places where they had fled.

The Kagwa who were stricken with all this suffering from the wars since they left Kenya until they settled where they are today are overcome with memories of sadness and tears when they tell these stories of how they were persecuted, especially Musa Chilo of Kan and Achieng' Odhier, who were still alive. Musa Chilo was born in Kisumu Odit between the years 1885 and 1889. He was imprisoned with his father when they were in Buturi, Tanganyika. His own children and grandchildren are as follows. Musa Chilo married three wives, the first wife was named Adongo, the daughter of Misangia of Shirati, who gave birth to 1. Rael Olweny, who was married in Buturi, 2. Rebeka Kan, who was married in Kowak, 3. Sara, who was married in Kowak, 4. Yukabeth Olweny, who was married in Karachuonyo, 5. Elen Akumu, who was married in Kisumu, 6. Suzana Atieno, who was married in Irienyi, 7. Malaki Asura, who married someone from Kanyidoto, 8. Adoyo, who was married in Kowak, 9. Adoyo, who was married in Buturi, 10. Elseba Ajuma, who was married in Karachuonyo Ringa. His second wife was Ayiemba, the daughter of Akai, from Kano who gave birth to 1. Kosma Bunde, who married someone from Buturi, 2. Rispha Njagra, who was married in Kamageta, 3. Jenipha Arua, who was married in Kisumu, now living in Mtana Tarime, 4. Julia Odhiambo, who married someone from Irienyi there at Mara Sibora, 5. Awiti, who was married in Kowak, and 6. Odira, who had not yet married. The third wife named Jonduma, the daughter of Chacha from Ganjo gave birth to: 1. Adongo, who married someone from Dodoma among the Gogo, 2. Ochot, who was married in Gasi, who now live in Ngoreme Musoma, 3. Amisi, who married someone from Gasi, who now live at Nyang'ombe Musoma, and 4. Amolo, who was married in Buturi.

(Yakomolo), maana walitoka pamoja huko Got Ramogi. Na bado utakuta mahame yao kule hasa kama ya Milowa ambako bado kuna mti mkubwa ambayo iliota kwenye lango la mji. Na mti huo ilijikunja, hata matawi mengine yalitambaa chini na bado wanaushujudia na unaitwa Othoch Waturi (Otho ni aina ya miti ambayo watoto hupenda sana matunda yake nayo huota sana katika sehemu ya nchi kavu na pia miti yake hutengenezwa mipini ya jembe pamoja na jok ya kulimia ng'ombe). Huko Got Ramogi watu walikuwa bado ni wachache sana na walikuwa wakikaa karibu karibu ili waweze kusaidiana vita.

Wairienyi walimuua Obwago Kan

Wakati wa utawala wa Mtemi Marwa Igina wa Wairienyi, alimweka Mahende awe Mwanangwa katika sehemu ya Gunguri (Kata) ya Korombo, ambayo siku hizi inaitwa Tingirimia au Kisumwa. Na Mahende akamuweka Obwago Radenywa Kan (Radeny ni jina lake la ushujaa au kujitapa) awe Murugaruga (Mgambo) wake wa kushika waalifu pamoja na kusaidia kusaka watu wasiolipa kodi. Obwago Radeny alijulikana sana na majirani na kupendwa pamoja na kuogopwa kufuatana na nguvu aliyonayo. Pia alipata ujuzi wa sheria wakati alipokuwa Gerezani alifungwa yeye na mzee wao Kan Obwago na ndugu yake Musa Chilo Kan, wakati Kagwa walipokuwa wako Buturi.

Siku moja Mahende aliwatuma wakina Obwago waende kusaka kodi. Walipofika kwa Nyagwaka katika mji wao, uliokuwa karibu na kijiji cha Nyachabakenye siku hizi, waliomba Nyagwaka atoe ushuru. Lakini Nyagwaka alikataa na Obwago alipoenda kushika mali yao ili ilipwe kodi, hapo Nyagwaka alitoa mkuki ili amchome Obwago. Na kwa bahati Obwago alikwepa na mkuki ukachoma chini. Pale pale Obwago na Nyagwaka wakaanza kumenyana waking'ang'ania mkuki. Hapo ndipo Obwago akavuta mkuki nyuma kisha akaisukuma tena kwa nguvu na ikamchoma Nyagwaka tumboni na kujitokeza mgongoni. Nyagwaka akaanguka chini na baadaye akakata roho.

Jambo hili ilipomfikia Mwanangwa Mahende (Headman) aliogopa sana na baada ya siku chache aliitisha mkutano katika sehemu ile karibu kwao Nyagwaka na wengi walihudhuria ili waamue la kufanya juu ya jambo hilo. Lakini upande wa Kagwa watu hawakuitwa ila walituma mtu kuja kumjulisha Obwago kwamba aweze kuhudhuria mkutano huo. Lakini Obwago alikuwa na wasiwasi kubwa sana, maana yeye alijulishwa ikiwa imebakia siku moja tu mkutano uanze. Na alimwendea baba yake na kumuelezea ujumbe huo, na baba yake akaanza kupiga ramuli yake na akatambua kwamba Obwago akienda atauawa na

Kan was the first person to come to Tanganyika Buturi after sending Nyadimo to Mzee Kagose in Buturi. He followed the route where Otago Nyambere passed, telling his friends, lets go to Tanganyika, there with Otago to help him in the war with the Sioro so that we can get a country of our own. Kan of Obwago Kamba Nene, a grandchild of the house and the second god of the Kagwa helped alot until the Kagwa found their own land. It is not clear how it would have worked out otherwise since today Kenya is overpopulated. Maybe the Kagwa would have been dispersed like sand on the beach (Kan Kobwago Minya maduong' Okew thurgi Nyasach Kagwa mar ariyo). The words of Kan Kobwago given weight in their country as you have read above. This is the explanation of the elders who witnessed all of these things happening.

Even though Otago Nyambere, his brother Oboro and others went ahead of the others, Otago did not have the medecines to procure land. You cannot get land of your own without medecines, and thus Otago and his clan were killed, and others who were afraid stayed back in Kenya, even to this day. In fact those that stayed behind are even more numerous than the Kagwa who are here in Tanganyika. That is the clan of Gendo has two sections, Nyajeri was left with one section and Kadigol were left with five sections. All of these are at Ndati Kagwa. Mzee Achieng' Othier swallowed tobacco without knowing the time when he gave witness about their land. He cut it short because he was coughing as a result of the strong tobacco.

All the Kagwa and the Lowa (Turi) identify themselves as having kinship with the clan of Omolo (Yakomolo), meaning that they came together from there at Got Ramogi. You can still find their abandoned settlements, especially the Lowa where there is still a big tree what grew up at the gate to the former homestead. This tree folded up on itself, even its branches are dragging on the ground, but it is a witness to the former settlement and it called Othoch Waturi (Otho is a kind of tree whose fruit the children like to eat and pick them alot in the areas along the shore. The tree's wood is also useful for making hoe handles and oxen plows). There at Got Ramogi people were still few in number and they lived near to one another so that they could help each other in battle.

The Murder of Obwago Kan by the Irienyi

At the time of the rule of Chief Marwa Igina, Mahende was appointed as Headman (Mwanangwa) in the area of Korombo, which is today known as Tingirima or Kisumwa. Mahende appointed Obwago Radenywa Kan

Wairienyi kwa kulipiza kisasi. Lakini baba yake hakuweza kumwambia Obwago akisema, “Eee!!! Obwago Radeny wewe uende tu wao wafanye wanavyotaka tuone, ila Wakagwa watazidi kupata aridhi kubwa kwa ajili yako.” Obwago hakuelewa aridhi hiyo itapatikanaje kwa ajili yake. Na ilipofika kesho yake wakati uliopangwa Obwago aliondoka na Tula na mwingine wakaenda.

Na katika mkutano huo walianza kujadili juu ya kifo cha Nyagwaka wa Wairienyi wakiwa na hasira kali juu ya Mahende kwa kumtuma Obwago kuja kumua Nyagwaka. Na pale Mahende akatoa kisu ghafla na akamchoma Obwago na kumua. Tula na mwenzake wakatimua mbio wakirudi nyumbani kueleza kilichotokea. Na Kan aliuliza kwa haraka ni nani ameuia Radeny na wakamjibu kwamba ameuawa na Mahende. Na Mzee Kan akasema, “Mahende, mtoto wa Toto Kaesa ndiye aliyeya Radeny!” “Basi sasa Wakagwa wamepata nchi isitikisika, wanawake wa Kagwa wazae na Wakagwa wajenge nchi hii wakieleleka Mto Mara na waeneo wakieleleka ziwani.” Lakini watu waliokuwa pale wakamuambia Mzee Kan, “Kwa nini wewe unasema hivyo, sisi tunataka kupigana vita na hawa watu wa Irienyi?” Mzee Kan akawaambia, “Sitaki jambo hilo la vita na atakayepigana na watu hao basi huyo amejidanganya, nyie muwaache, hata na wale watakaopenda kuja kuomboleza muwaache tu, waje na tokea sasa waachieni waoe binti wenu ili mpate kushikamana nao.”

Siku hiyo ya kifo cha Obwago ilikuwa chungu sana kwa watu wa Kagwa, hata Mama yake alichukua kamba kwenda kujinyonga katika mlima wa Ongudi, kwenye mti wa Obolo (Obolo ni mti unaotoa matunda madogo madogo na magamba yake ndiyo inatumika kama kamba ya kujengea nyumba au kwa kazi zingine). Na pale chini ya mti alikaa na kamba yake mkononi akiwa mwenye fikra zisizokoma. Lakini kama wanavyoeleza wengine kwamba kujinyonga inafuata tabia ya ukoo, ndiyo maana mama wa Obwago hakujinyonga, maana hakutoka kwa ukoo unaojinyonga. Jambo la kupotea kwa mama wa Obwago ilileta tatizo kubwa sana, maana watu walishindwa kumzika Obwago wakati mama yake hayupo, muda wa siku mbili. Kazi ya kumtafuta ilifanywa kwa bidii sana usiku na mchana na kwa bahati Athiambo alipokuwa akizunguka Mlima wa Ongudi akaenda hadi chini ya mti wa Obolo na kwa bahati akaona vyuma vinang’aa, alivyofunga kwenye mkono wake akiwa amekaa chini ameegemea mti na kamba mkononi. Huo ulikuwa wakati giza limeanza kuingia jioni. Athiambo akamwita akisema, “Nyojowi kwa nini unatusumbua hivyo kwa kukutafuta, kwani Obwago ndiye ameanza kifo tangia zamani, ni kitu gani hujawahi kuona katika

(Radeny is his praise name or of courage in battle) to be his Murugaruga or vigilante guard to arrest thieves and to help take the people who did not pay their taxes. Obwago Radeny was well known by his neighbors and he was loved as well as feared because of his incredible strength. While he was in the prison with Mzee Kan Obwago and his brother Musa Chilo Kan he got some knowledge of the law. That was when the Kagwa were still in Buturi.

One day Mahende sent Obwago and his fellows to go and collect the tax. When they came to the home of Nyagwaka, that was near to the village of Nyachabakenye today, they asked Nyagwaka to pay his tax. But Nyagwaka refused and when Obwago went to seize his wealth to pay for the tax, then Nyagwaka took out his spear and struck Obwago. By good luck Obwago dodged the spear and it stuck in the ground. Right there Obwago and Nyagwaka began to struggle with each other to get the spear. Then Obwago pulled the spear back and pushed forward forcefully, spearing Nyagwaka in the stomach and coming out his back. Nyagwaka fell to the ground and afterwards he died.

When word of this reached the Headman Mahende he was very much afraid and after a few days he called a meeting in the area that is near to the home of Nyagwaka. Many people attended to decide what was to be done about this matter. But on the side of the Kagwa no one was called to attend, but they sent someone to go and inform Obwago that he should attend the meeting. But Obwago was very suspicious because he was only informed one day before the meeting was to begin. So he went to his father to explain the message who then began to do his divination, finding out that if Obwago went to the meeting he would be killed by the Irienyi in order to have their revenge. But his father could not tell Obwago, rather he said, “EEEE!! Obwago Radeny you should just go and they can do what they want to do, but the Kagwa will go on and get their country all on account of you.” Obwago did not understand how the land would be gained because of him. So the next day as it was planned Obwago left with Tula and someone else to attend the meeting.

At the meeting they began to discuss the death of Nyagwaka of Irienyi and they were very angry at Mahende for sending Obwago to come and kill Nyagwaka. Right then and there Mahende suddenly took out his knife and stabbed Obwago, killing him. Tuma and his friend ran right back home to tell people what had happened. Kan asked quickly who it was who had killed Radeny. He was told that it was Mahende who had killed him. Mzee Kan said, “Mahende, the son of Toto Kaesa, it is he who has murdered Radeny!” “So then the Kagwa have secured a land

ulimwengu huu, amuka twenda nyumbani ukamzike kijana wako.” Basi wakaondoka kwenda nyumbani na siku ya tatu Obwago akazikwa. Kifo cha Obwago hakikulipizwa chochote wala cha Nyagwaka wazazi wao pande zote walisema iwe hivyo tu.

Mzee Kan alijua kwamba mtoto wake ambaye aliangaika naye ndiye atauawa katika nchi hiyo ya kigeni. Na akishazikwa ndipo nchi hiyo itakuwa yao. Jina la Obwago Radeny halitasahaulika kwa watu wa Kagwa, pamoja na la Otago Nyambere aliyeuawa na kombania wa Kidachi. Pia jina la Ochola, binti Kan, ambaye bado anaishi linatajwa mara kwa mara kwa watu wa Kagwa kwa sababu yeye alitolewa bure kununua nchi. Na hata yeye anadai kwamba siku ya kifo chake, watu wote wa Kagwa waje waungane waume kwa wake, ili wamfanyie teng’o kama mwanamume. Teng’o ni desturi ya Kiluo ambayo watu wanakusanyika siku ya pili au tatu baada ya mazishi na wanakuja na ng’ombe wote na ngao pamoja na mikuki na silaha zingine. Wanaanza kucheza kama watu wanapigana na adui yao vita huku wakipiga ngoma na parapanda wakiandamana na ng’ombe, hapo kila mtu hujitapa mambo yote ambayo aliwahi kufanya ila kifo tu ndiye anashindwa kupigana nayo. Pia watu hutaja mambo mazuri ambayo aliwahi kufanya marehemu wakati alipokuwa mzima. Wasichana wengi wa Kagwa wanaodai kama hiyo maana wengi walitolewa kuhonga ili Wakagwa wasipigwe vita pia na kununua nchi.

Watu wa Kagwa walikaa hapo kwa muda, wakati wa uongozi wa Mtemi Maswe alikuwa akifanya kazi na Nyakyoma, mtu kutoka Zanaki, aliletwa kuwa Akida katika sehemu zote za Suba. Na Bwana Akut alikuwa ni mtawala wa Waingereza aliyeletwa katika Wilaya ya Tarime, na malalamiko ya mgogoro yalimfikia, na walifuatana na Nyakyoma na watu wengine kwenda kuona sehemu hiyo wanayotaka Wairienyi. Lakini walipofika huko Dunga Kagwa kwa Mzee Kan Obwago na baada ya majadiliano marefu pande zote mbili Wakagwa na Wairienyi na kwa uchochezi uliokuwa ikisukumwa na Onyando wa Kamot na Ogo Kagose wa Buturi, ilifanya Bwana Akut amuombe Kan Obwago akubali aende ajenge kule Saragire, sehemu ya Shirati. Lakini Kan yeye aliomba Bwana Akut amuache pale ndiyo anapopenda. Bwana Akut alikubaliana naye ila alimwambia aache madai ya mali yake ambayo anadai Ogo Kagose aliyechochea mambo hata akashikiwa mali na yeye kufungwa na Wadachi. Bwana Akut aliamua ng’ombe zitolewe katika hazina ya Serekali huko Icho, sehemu ya Isango kuelekea Kinesi ili alipwe Mzee Kan. Na akachukua jembe na panga (*kuer gi mihole*) akampa Mzee Kan akisema, “Wewe umetamani ardhi, sasa chukua vifaa hivi uwe mkulima usifuatane na watu.” Basi Mzee Kan alishukuru Bwana Akut

that is solid, Kagwa women should give birth and Kagwa men should build up the land, up to the Mara River, and they should spread out toward the lake.” But the people who were there asked him, “Mzee Kan, why do you say this, when we are ready to start a war with those people of Irienyi?” Mzee Kan said, “I don’t want to hear this talk about war, and whoever fights with these people has deceived himself. You must leave them, even those that would like to come to mourn, you must leave them. Just come and from this time on let them marry your daughters to that you will have union together.”

This day of Obwago’s death was a bitter one for the people of Kagwa, even his mother took a rope to go and hang herself on the mountain of Ongudi, at the tree of Obolo (Obolo is a tree that bears very small fruit whose rind is used as rope for housebuilding or other work). And there down at the tree she sat with the rope in her hand overcome with mournful thoughts. But as others explain, to hand oneself would be in following the character of the clan, this is the reason Mama Obwago did not kill herself, because she did not come from the clan that hang themselves. The disappearance of Obwago’s mother brought a big problem because they could not bury him with his mother which lasted for two days. They looked everywhere for her, day and night, and finally by luck Athiambo was circling around the mountain of Ongudi and went under the tree of Obolo and happened to see metal shining out which was tied around her arm as she sat beneath the tree with the rope in her hand. This was at the time that it was beginning to get dark in the evening. Athiambo called her saying, “Nyojowi, why do you give us so much trouble like this looking for you? Obwago has been dead a long time now, have you never seen anything like this on the earth? Get up and go to the house to bury your son.” So they left to go to the house and on the third day Obwago was buried. The death of Obwago was not revenged and even on the side of Nyagwaka’s parents they said that it should be so.

Mzee Kan knew that his son, who had suffered so much, would be the one to be killed for the sake of this land in a new place. When he was buried then the land would become their own. The name of Obwago Radeny will not be forgotten by the people of Kagwa, along with that of Otago Nyambere who was killed by the German soldiers. Also the name of Ochola, the daughter of Kan, who is still lives when her name is mentioned from time to time by the Kagwa people because she was given freely in order to purchase the land. Even she claimed that on the day of her death all the people of Kagwa should come together, men

na akachukuwa binti wake akampa Bwana Akut ili awe mke wake, na Bwana Akut alienda na huyo binti, lakini alimpa Nyakyoma akaae naye kama mke wake. Huyo binti alikaa na Nyakyoma kwa miaka michache kisha waliachana na akaolewa tena na Wambura Maswe wa huko Irienyi na huyo binti anaitwa Nyapara na bado anaishi. Pia panga (*miole*) ambalo Akut alimpa Mzee Kan bado lilikuepo hadi mnamo mwaka 1991. (ANGALIA PICHA YA NYAPARA BWANA)

Wakagwa walipata nchi na wakakaa kwa usalama, lakini mugogoro kati yao na makabila jirani haikuweza kuisha kutokana na makabila waliowakuta pale wa asili kama wale Wakenye na Wairienyi, pamoja na jirani zao watu wa Kowak na Kamot. Lakini migogoro ilikuwa ikiamuliwa mara kwa mara na Serikali hasa kuhusu ardhi ambayo majirani wao walikuwa wakidai ni yao. Na Wakagwa nao wanapozidi kuongezeka kwa kuzaana, nao huzidi kuwa na ardhi kubwa pia kutokana na kuja kwa Wakagwa waliobaki nyuma Kenya inafanya Kagwa wadai ardhi kubwa wa kuwatosha.

Wakagwa Wanafukuzwa katika Ardhi

Wakati wa utawala wa Marwa Igina na Maswe walikuwa wamewapa watu wa Kagwa mahali pa kulima mihogo na viazi. Baada ya Kagwa kukosa sehemu ya mchanga kwa mazao hayo, Maswe alishirikiana na Marwa Igina aliwapa Kagwa muinuko mpana sana uliyokuwa ukimilikiwa na Wairienyi wachache. Walihamishwa kwenda kwenye muinuko mpana sana, ambao ulikuwa unakaliwa na Wairienyi wenzao. Kwa hiyo wakawa Wairienyi wanayo sehemu yao na Kagwa wanayo sehemu yao. Jambo hilo lilifanywa kwa sababu watu wa Kagwa walikuwa wakiita ni Wairienyi, ukoo wa Kenge, ambao ni ukoo wao Maswe. Ilikuwa hivyo kutokana na dai ya Maswe alipomuambia Kan kwamba, “Sasa umenipa binti wako, sasa nataka wewe na watu wako muwe wenzetu ukoo wa Wakenge, ili Wairienyi wasije kuwasumbua na muwe na mila kama sisi.” Kwa hiyo akaomba Wakagwa watahiriwe, na safari hiyo ndiyo Obunde Nyatita alitahiriwa, Odede Ajwang’ Kidi naye alitahiriwa, Sangoro Achayo alitahiriwa pamoja na Ochola mke wa Maswe akatahiriwa.

Ilichukuwa muda mrefu kabla mgogoro kutokea, lakini wakati ulifika mtu moja wa Wairienyi alirudi tena kulima pale na watu wa Kagwa walipokuwa wakimkataza yeye aligoma na ugomvi ulianza. Na baadhi ya Wakagwa walioenda pale shambani na alipoona amezidiwa nguvu alianza kupiga yowe akiita wakwao waje wamsaidie anauawa na Wajaluo. Na saa hiyo wakwao walikuja wakiwa na silaha na kuanza kufukuza Wakagwa wale waliokuwa pale shambani na hata wakaja kushambulia

and women alike, to give her a big funeral like a man. The funeral rites (teng'o) is a Luo custom in which people get together on the second or third day after the burial. They come with all their cattle, shields, spears and other weapons. They dance together as if they are fighting a battle against their enemies, beating the drums and blowing the horn, marching along with the cattle. Each man shouts his praise songs, telling all of his brave deeds and that it is only death which he cannot defeat in battle. Also people tell of the good deeds that the deceased did in his lifetime. Many young Kagwa girls were sacrificed as bribes so that the Kagwa would not have to fight and to pay for their country.

The people of Kagwa stayed here for a time, during the time of the leadership of Chief Maswe, who worked with Nyakyoma, a man from Zanaki who was brought as the clerk (Akida) for the whole area of Suba. Bwana Akut was the British officer who was appointed in the District of Tarime when the complaints reached him. So he went with Nyakyoma and other people to see this area in dispute with the Irienyi. But when they reached there at Dunga Kagwa in the homestead of Kam Obwago they had a long discussion, listening to both sides, the Kagwa and the Irienyi, adding to the agitation by the two leaders, Onyango of Kamot and Ogot Kagose of Buturi. So finally Bwana Akut asked Kan Obwago to agree to go settle there at Saragire in Shirati. But Kan asked that Bwana Akut leave him where he was since he loved that place. Bwana Akut agreed with him but told him to leave aside his claims of property compensation with the accusation that Ogo Kagose was the one who caused him to be arrested and all his wealth taken by the Germans. Bwana Akut decided that the cattle should be taken from the treasury of the government in Ichu, the area of Isango going towards Kinesi, so that Kan would be compensated. He then took a hoe and a machete and gave them to Mzee Kan saying, "you have desired this land, now take these tools and become a farmer, do not follow after people anymore." So Mzee Kan thanked Bwana Akut and took one of his daughters to give to Bwana Akut to be his wife. Bwana Akut went off with this daughter but he gave her to Nyakyoma to live with as his wife. This daughter lived with Nyakyoma for a few years and then divorced him and married again to Wambura Maswe of Irienyi. This daughter was named Nyapara and she is still alive. The machete that Akut gave to Mzee Kan was still around until 1991.

The Kagwa secured their land and lived in peace, but the disputes between themselves and the groups around them did not disappear because of the animosity among those who were their neighbors like

miji ya Kagwa iliokuwa jirani nao na kushinda Kagwa na kuwafukuza mbali sana. Watu wa Kagwa walitoa shitaka hilo, na Wairienyi kumi na watano waliokuwa viongozi wa vita hiyo wakafungwa. Lakini baadaye walikata rufaa na wakashinda wakidai kwamba Wajaluo walikuja na kung'oa mihogo yao, ndiyo maana ilitokea vita. rufaa yao hiyo pia iliwarejeshea Wairienyi sehemu hiyo ya ardhi na Wakagwa wakapewa pengine. Lakini madai ya Wairienyi wao walitaka Kagwa wote wahamishwe warudi walikotoka.³



Nyapara Bwana binti wa Kan, aliyetolewa kama bibi harusi kwa ofisa mwingereza aliyekuwa Wilaya ya Tarime. Baadaye, mwanamke huyu alianchana naye na kwenda kuolewa na Wambura Maswe wa Irienyi. Picha na mwandishi, 1981.

3 Wazee walioshirikiana kutoa maelezo ya historia ya Wakagwa walikuwa 1. Ochola Nyar Kan, 2. Musa Kan, 3. Ochieng Odhier, 4. Marwa Maswe, 5. Thomas Genga, 6. Okeya Nyar Kan, 7. Bwana, binti wa Kan.

the Kenye, the Irienyi and the others like the Kowak and Kamot. But the disputes were ruled on from time to time by the government, especially concerning claims by their neighbors that the land was theirs. The Kagwa kept on expanding and increasing their population from births as well as the migration of Kagwa who had been left behind in Kenya. This encouraged the Kagwa to claim more land in order to take care of the needs of all their people.

The Kagwa are Run off the Land

During the time of the rule of Marwa Igina and Maswe the Kagwa were given a place to farm cassava and sweet potatoes. The Kagwa land did not include an area with sandy soil for these kinds of crops. So Maswe worked together with Marwa Igina to give where they could live with their Irienyi neighbors. So the Irienyi had their area and the Kagwa had theirs. This agreement was worked out because there were Kagwa who were called Irienyi, from the Kenge clan, who were of the clan of Maswe. This was a result of the claim of Maswe who told Kan, “now you have given me your daughter, now I want you and your people to be one of us, of the Kenge clan, so that the Irienyi will not bother you and you will accept our traditions.” So the Kagwa were circumcised and a number of the youth, including Obunde Nyatita, Odede Ajwang’ Kidi, Sangoro Achayo and

It took a long time before the dispute broke out again, but one day an Irienyi man went back again to farm there where the Kagwa had been farming. They refused to give him a place and he resisted, causing the dispute over land to be opened up again. Some of the Kagwa who went to farm but when the Irienyi man saw that they outnumbered him he sent out the alarm call, telling his friends to come and help him since he was being murdered by the Luo. At that very hour people from his home appeared with their weapons at the farm. They attacked all the Kagwa homestead in the area and defeated the Kagwa, chasing them far away. The Kagwa then brought a case against the fifteen Irienyi who were the leaders of this war and they were arrested. But then they made an appeal which they won, saying that the Luo had come to dig up their cassava, which is why there was a war. This appeal returned this section of land to the Irienyi and the Kagwa were given another section of land. But the claims of the Irienyi were that all the Kagwa should leave and be sent back from where they had come.³

3 Main informants for Kagwa history were, 1. Ochola Nyar Kan, 2. Musa Kan, 3. Ochieng Odhier, 4. Marwa Maswe, 5. Thomas Genga, 6. Okeya Nyar Kan, 7. Bwana, the daughter of Kan.

WAKAMAGETA

Inafahamika kwamba Ramogi alikuwa na watoto wafuatao: 1. Achol, 2. Adhola, 3. Ligwara, 4. Gial, 5. Aluru, 6. Lango na 7. Kitgum. Walianza kutawanyika pole pole, wengine wakitelemka bondeni mwa Mto Nile, na wengine walipitia Ziwa Victoria, wakipiga makambi yao katika visiwa na kutelemka bondeni pole pole. Na wengine walifuata nchi kavu. Kuna jamaa, wenye asili ya Luo, ambao wako mipakani mwa Kongo na Uganda, sehemu inayoelekea Tanganyika. Jina lingine wanalotumia ni Jonam, na wao ndiyo bado inaaminika kwamba wanasema Kijaluo cha asili, wao pamoja na Acholi kidogo, na wanatania makabila mengine ya Wajaluo kwamba wao wanasema lugha ya wanawake, wakimaanisha kwamba wengine wanaoa makabila mengine na mwisho wanachanganya lugha, mwisho lugha yao kiasili inapotea. Hata hivyo Waluo walioko Sudan bado nao wanadai kwamba wao ndiyo Waluo asilia ukiacha wengine walioingia Kenya na kusambaa hadi Tanzania.

Mwanzo wa Wakamageta na Kuhama kwao

Watu wa Kamageta ni kweli haijulikani kabisa kwamba Mzee Abuya,

KAMAGETA

It is said that Ramogi had children called, 1. Achol, 2. Adhola, 3. Ligwara, 4. Gial, 5. Aluru, 6. Lango, and 7. Kitgum. They began to separate slowly with some coming down along the banks of the river Nile, and others passing slowly down the shores of Lake Victoria, establishing camps on the islands as they went, while others travelled on the mainland. There are some people of Luo descent who are found at the border between Gongo and Uganda, going toward Tanzania. The other name they use is Jonam. It is believed that these people still speak the original Luo language. These people, along with the Acholi people, tease the other Luo groups of speaking the language of women, meaning that the others who marry women from other ethnic groups in the end mix the languages and eventually their original language disappears. Even so, the Luo in the Sudan still claim that they are the original or authentic Luo, excluding those who spread out into Kenya and Tanzania.

Kamageta Origins and Migrations

It is true that most Kamageta do not know that Mzee Abuya, who is the

ambaye ndiyo asili ya Kamageta wanaokaa hapa Tanganyika, kwamba alikuwa ni mtoto wa Mageta. Ni vigumu sana kuelewa ila inaeleweka kwamba alipokuwa katika Kisiwa cha Mageta siku moja akiloa samaki, upepo mkali ukakata matende (*abuoro*) ambayo alikuwa amekalia, basi upepo ukampeleka ziwani mbali sana, na akakaa ziwani kwa muda mrefu akiwa anazidi kutega samaki mbichi na kula pamoja na mizizi ya mimea ya ziwani yaliyokuwa yakielea majini. Siku nyingine upepo ulivuma ukielekea nchi kavu ikampeleka uvukoni, mahali alipokuepo mzee moja Lir (Kaler) akivua samaki. Na akamuokota na akampeleka kwake na kumnyoa na alipoulizwa anatoka wapi au kwa nani, alisema kwa Mageta, akionyesha kisiwa hicho ziwani. Tokea hapo alipooa na kuzaa, watoto wake wakaitwa Kamageta. Lakini bado utakuta Kamageta wengine katika sehemu ya Wara Kano, Imbo, Sakwa, Chula na ni mchanganyiko wa wale waliohama kutoka kisiwa cha Mageta na ukoo wa yule aliyookotwa na Mzee Lir, katika mji wa Sakwa. Mageta alikuwa Mzee wa Kamageta, ambaye alitangulia katika Kisiwa cha Mageta na akakipa jina lake. Mzee Lir wao pia walitoka mapema katika Kisiwa cha Mageta, na wengine wengi kama tulivyotaja hapo hawali.

Na inajulikana kwamba watu hawa walioko Kenya na Tanzania wao walipita Kisiwa cha Mageta na hapo walishambuliwa sana na maradhi ya Malale na Ndui na wengine wakatelemka bondeni, sehemu ya Sakwa. Neno hili Sakwa ni mchanganyiko ya watu wasioweza kutulia Sakini au Yogini, maana pale kila mtu aliposhuka bondeni alikimbilia kujenga mji wake kando ya ziwa, ili mlango wake uelekee ziwani. Kwa hiyo pilika pilika ile ya kung'ang'ania mahali pazuri, ndiyo sehemu hiyo ikajulikana kuwa ni Sakwa. Ukoo mkubwa, kama vile Karachuonyo, Kanyamwa, Kano na mengine wametokea Sakwa. Na wengine walizungukia nchi kavu kama wale wa Alego, Gem, Ugenya, Kadimo na wengine. Wao walidharau waliopita katika Kisiwa cha Mageta, wakisema hao walikuwa waoga wa kupambana na wanyama wakali kama vile, simba, tembo, chui na mengine pia, kwamba waliogopa kupigana vita na makabila waliokuwa njiani mbele yao.¹

Wengine wanaosimulia mwanzo wa Wakamageta wanasema kwamba Mageta mkubwa yeye alikufa katika kisiwa cha Mageta. Mtoto wake aliyeitwa kwa jina lake yeye alivuka na matende na wenzake na wakaja hadi Uyoma pale palikuwepo watu wa Sakwa na baadhi ya makabila mengi. Alikaa pale na siku moja walikosana na ndugu yake Raya. Akakimbilia kandokando ya ziwa akawa analala ndani ya

1 Mzee Opanga, mtoto wa Oole, Oole wa Osoro, Osoro wa Owuor, Owuor wa Randa, Randa wa Madhe, Adhe wa Lambe, Luambe wa Abuya, Abuya wa Mageta.

original founder of the Kamageta that live in Tanganyika, was the child of Mageta. It is hard to understand but the story goes that one day as he was fishing on the island of Mageta, a strong wind pushed the floating island of papyrus on which he sat far out onto the lake. He stayed there for a long time, eating raw fish and small plants that grew along the banks of the floating island. Then one day the wind blew his floating island onto the land at a crossing place in which one old man called Lir (Kaler) was fishing. The old man rescued him, took him to his home and shaved him. When he was asked where or whom he had come from he said from Mageta and pointed to the island in the lake. After this he married and had children who were called Kamageta. But you will still find some Kamageta people in places like Wara, Kano, Imbo, Sakwea, Chula and they are a mixture of those who migrated from Mageta Island, and the clan of the man who was picked up by Mzee Lir in Sakwa. Mageta, who was the elder of the Kamageta and, was the first to arrive on Mageta island and gave it his name. The people of Mzee Lir also came from Mageta Island at an earlier time, as well as many others who have already been mentioned.

It is known that these people in Kenya and Tanzania passed by Mageta Island and there they were attacked by sleeping sickness and smallpox, while the others came down to Sakwa. This word "Sakwa" represents the mixture of people who managed to settle at Sakini or Yogini, because each person who landed on these shores rushed to build his home along the shores of the lake, so that the gate of the home faced the lake. Therefore eventually after the struggle for the good areas in which to settle was over, the area became known as Sakwa. The large clans, such as Karachuonyo, Kanyabwa, Kano, and others, originated in Sakwa. Others such as those from Alego, Ugenya, Gem, Kadimo, and others travelled on the mainland. These groups despised those who went through Mageta Island, saying that these people were afraid of fighting the wild animals such as lions, leopards and elephants and that they were also afraid of fighting those peoples who were ahead of them on the path.¹

Another story of the Kamageta origins says that the elder Mageta died on the island of Mageta. His son, named after him, crossed onto the mainland with his family using the floating papyrus until he got to Uyoma where the people from Sakwa were living along with some others of various ethnic groups. He stayed there for one day before he

1 Mzee Oponga: Oponga of Oole, Oole of Osoro, Osoro of Owuor, Owuor of Randa, Randa of Madhe, Adhe of Lambe, Luambe of Abuya, Abuya of Mageta.

matende, akiwa anakula samaki mbichi na kuvizia mbuzi ya Mzee Lirr na kunyonya maziwa yao. Watoto wa Mzee Lirr wakapeleka habari nyumbani, wakisema kuna mtu mrefu mweusi na mnene anayeshika mbuzi na kulambalamba matiti ya mbuzi. Basi Mzee Lirr alienda huko machungoni akaanza kumvizia. Punde kidogo Lirr alimuona ameshika mbuzi na kuanza kunyonya maziwa. Lirr akaanza kumsogelea na alipotambua akaanza kukimbia akaingia kwenye matende. Pale Lirr alisogea akaanza kumsihi atoke. Lakini yeye alisema, naogopa utaniua. Lirr akasema, kamwe siwezi kufanya hivyo. Na Lirr akafungua nguo aliyovaa akaanza kuburuza chini kama ishara ya amani. Basi Mageta akatoka mule wakafuatana na Lirr. Lirr aliamuru wake zake wampe chakula na akapewa.

Alikaa kwa Lirr akawa ni mkuchunga mifugo. Muda mrefu pale, palitokea mwanamke mmoja aitwaye Abuya Nyakwasi. Mzee Lirr alimuambia kijana wake aitwaye Omolo amchukue. Lakini Omolo alikataa kwamba mimi siwezi kuchukua mwanamke kama huyo. Mimi nitatafuta binti nioe. Mzee Lirr alimwomba Mageta amchukue, naye Mageta alifurahi akaishi naye na wakazaa kijana aitwaye Mikuaya na Abuor na watoto hao, hasa Abuor yeye alizaa Luambe na Migunga alikuwa mtoto mkubwa. Na Seda alilolewa na mtoto wa Migunga. Walikaa pale ndipo yule ndugu wa Mageta, Mzee Raya akamfuata Mageta na wakasikilizana na wao pamoja wakahamia Wahondo Ngamba kutoka Uyoma. Na pale Wahondo walikuta ukoo wa Mageta. Mkubwa yeye alikuwa ametangulia pale Wahondo anaitwa Radier Waanga. Yeye ndiye alikuwa na madawa ya nchi kwanza na alipoishiwa nguvu ya madawa Owuor Lando akachukuwa utawala na akahamia Kabuoch na Otieno Nyakoro akaenda Kanyamwa na wengine wakaenda Kanyamkago wakikimbia baada ya Radier kufariki na nguvu ya dawa kufifia. Walikuwa wenye maarifa ya kuongoza nchi. Osoro ni babu wa Daniel Opanga, yaani Opanga wa Osoro.

Otieno Nyakoro huko Kanyamwa alioa mwanamke aitwaye Nyokeng'o na Owuor Lando akafia sehemu za Kabuoch alikokimbilia. Na huko Kanyamwa Otieno na Nyokeng'o wa Kanyamwa, dada wa Gor walizaa Oyo, Ogor, Ochuodho, Ongayo na Obuombe. Pale Ochuodho alianza mbwembwe, akawa anaiba pembe la madawa ya Gor Ogada. Na Gor alipogundua alimwambia dada yake huyo Nyokeng'o ahame na watoto wake. Basi Nyokeng'o akahama na watoto wake akaenda Kanyamkago baada ya kifo cha bwana wake. Pale Kanyamkago, nchi ya Ndisio, walikaa sana na pale alitokea mwanamke aliyekuwa anatembeatembea. Walitaka achukuliwe na Ochuodho. Lakini ndugu zake akina Oyo walikataa

had an argument with his brother Raya. He ran away along the lakeshore, sleeping in amongst the papyrus where he ate raw fish and milked goats captured from Mzee Lirr's herd for nourishment. The children from Mzee Lirr's household took the word home, saying that there was a tall dark man, a fat one, who would grab the goats and suckle their milk. So then Mzee Lirr went to the pasture and hid to wait and see what would happen. After a little while Lirr saw a man take the goat and begin to suckle the milk. Lirr moved closer to him and when he was discovered the man began to run away into the papyrus. Lirr went over to the papyrus and begged the man to come out. But he said he was afraid to come out, that he might be killed. Lirr said, I would never do that to you. As a sign of peace Lirr took off his clothes and laid them down on the ground. So then Mageta came out and followed Lirr home. Lirr ordered his wife to give him food and it was done.

He stayed at Lirr's place as a livestock herder. After a long time a woman came whose name was Abuya Nyakwasi. Mzee Lirr told his son named Omolo to take this woman as his wife. But Omolo refused saying that he could not take a woman like this as his wife. He said he would look for a young daughter to marry instead. Mzee Lirr then asked Mageta to take her and Mageta was very happy. He took her as his wife and they had children together, his son Mikuaya and his daughter Abuor who bore the children Luambe and Migunga, the eldest. A woman named Seda married his son Migunga. They lived there together until the brother of Mageta, Mzee Raya followed him. They made peace with each other and moved together to Wahondo, on the other side of Uyoma. There at Wahondo they found others from the clan of Mageta. The eldest, named Radier Waanga, had come ahead of the others there at Wahondo. He was the one that first had the medicines for the land. When he had lost the strength of his medicine Owuor Lando took leadership and moved to Kabuoch and Otieno Nyakoro went to Kanyamwa and others went to Kanyamkago. All of them were running away after Radier died and his medicines lost their power. They were the ones who had the knowledge to lead the country. Osoro was the father of Daniel Opanga, that is Opanga of Osoro.

There in Kanyamwa Otieno Nyakoro married a woman named Nyokeng'o and Owuor Lando died in Kabuoch, where he had run. There in Kanyamwa Otieno and Nykeng'o of Kanyamwa, the sister of Gor, had children together – Oyo, Ogor, Ochuodho, Ongayo and Obuombe. There the child Ochuodho began to show his precocious spirit when he stole the medicine horn of Gor Ogada. When Gor found out he

wakisema utaoaje kabla ya sisi wakubwa wako hatujaoa?² Hapo ndipo Ochuodho akaanza madawa zake, hata ndiyo maana alitaka kumuoa huyo mwanamke. Ochuodho huwa n imtu mwenye hekaheka akitaka kufanya kitu ili kupata nchi yao. Alianza akaita wazee wao waliokuwa Kadem Kenya aliita Owino Misadhia na Nyiratho Ochilo, wakati huo yeye na Okelo Ojuango walikuwa Kanyamkago. Akaita na Oole Jop Nyasigunga na Osoro, baba yake akawahamisha kutoka Kabuoch alikofia baba yake.

Wakati huo walikuwa sehemu inaitwa Owich Kamagoi ambako Magoi na ukoo wa Kamakwawa. Ochuodho aliwaweka chini majadiliano ya kupata nchi yao. Huu mkutano ulikuwa wa maana sana ili wafikie nchi yao ya ahadi. Ochuodho akamwambia Owino Misadhi atoe kijana wake Omung'a ili atolewe kafara auawe na maadui ili Wakamageta wapate nchi. Owino alikataa akisema wewe mtoto wa ndugu yangu unalewa mimi sasa ni mzee na Omung'a huyu ndiyo macho yangu. Ndipo Okelo Migori akasema ni kweli neno alilonena Owino, baba wa Otom, amesema jambo la maana. Aachiwe huyo mtoto wake. Mimi Okelo niko tayari kufa kwa sababu ya nchi. Basi wote walikubaliana ili Ochuodho ajaribu dawa zake, ndipo alipofika siku alizopanga yeye na dawa zake.

Ilitokea siku moja wakati Okelo alikwenda kulowa samaki na akapata samaki wengi sasa wakaja Wakanyamkago wakitaka Okelo awagawie wake zao samaki. Naye Okelo akakataa na wakaanza ugomvi naye. Halafu wakamchoma na mkuki wakamwua na alipiga magoti akafa. Wakanyamkago walijaribu kumsukuma ili aanguke na kulala chini lakini maiti yake iligoma kuanguka. Hata walijaribu kumsukuma watu wengi ikashindikana. Wakanyamkago wakaenda kwa mkuu wao Ndisio na yeye pia akamwendea Gor na kumwelezea yaliyotokea. Lakini Gor akasema mimi nilisema habari yake alipokuwa mdogo niliwaambia watu kwamba huyu mtoto ni mzito kuliko mlezi wake (yaya anayembeba). Akimanisha aliishaona maajabu ambayo alifanya angali mtoto.

Basi Wakamageta wote waliitana ili wafike kwa matanga ya Okelo Migori, hata Owino alitoka Kadem akiwa na watoto wa ndugu zake, nao ni Awino Kadau, Otieno Ndiu, Nyakwaka, Odongo na

2 Ochuodho alitaka aowe binti kutoka Kaksingiri, lakini watu walikataa wakasema huyo binti ana mimba, anaonekana ni mke wa mwingine, hawezi kuolewa na kijana kapera kama Ochuodho. Basi waliachana. Lakini iliwiya Ochuodho ngumu wakati alipotangulizwa kuongoza watu wapate nchi yao ya ahadi. Ilibidi Ochuodho amrithi mwanamke aitwaye Ajuang Nyadome, mama wa Owawa Abul, ndiye alipata naye nchi, baada ya wakina Oyo walimfukuza yule.

told his sister Nyokeng'o to move away from there with her children. So Nyokeng'o did that and went to Kanyamkago after the death of her husband. There in Kanyamkago, the land of Ndisio, they lived a long time and one day a woman appeared who was wandering here and there. They wanted Ochuodho to take her as his wife. But his brothers, like Oyo, refused, saying that he could not marry before his elder brothers.² Then and there Ochuodho began to make his own medicines, which is why he was refused to marry this woman. Ochuodho was person always working hard to do what was necessary for them to find their own land. He began to call all of the elders together who were in Kadem Kenya – he called Owingo Misadhia and Nyiratho Ochilo, who at this time was in Kanyamkago with Okelo Ojuango. He also called Oole Jop Nyasigunga and Osoro, whose father moved him from Kabuoch when he father died.

At this time they lived at a place called Owich Kamagoi where Magoi and his Kamakwawa clan settled. Ochuodho called a meeting to discuss how to get their own land. This meeting was very important for them to achieve their goal of possessing the land promised to them. Ochuodho said to Owino Misadhi that he should give his son Omung'a as a sacrifice even to death at the hands of the enemies so that the Kamageta could get their land. Owino refused saying to the son of his brother, "do you understand that I am an old man and Omung'a is the only eyes that I have now." Then Okelo Migori said that this was true what Owino, the father of Otom, had spoken. "Let this son of his go." "But I, Okelo, am ready to die for my country instead of him." They all agreed that Ochuodho should try his medicines, and so it was when the given day had arrived for his medicines to be tried.

One day when Okelo went fishing he caught a lot of fish. The Kanyamkago then came and demanded that Okelo divide out some of the fish to their wives. But Okelo refused and they began to fight. Then they speared him with their spear and killed him as he knelt there. The Kanyamkago tried to push him over so that he would fall down and lay on the ground, but his corpse refused to fall over. They tried pushing him over with a lot of people but it was useless. The Kanyamkago went

2 It is also said that Ochuodho wanted to marry a daughter from Kaksingiri, but others refused saying that this girl was pregnant and was another man's wife. How could a star like Ochuodho marry her? So they separated after that. But Ochuodho felt very bad about this when he was going to lead the people to find the land that they had been promised without a wife. So then Ochuodho inherited a woman named Ajuan Nyadome, the mother of Owawa Abul, together with whom they found their land after the brothers like Oyo sent away the other one.

Omung'a. Yeye Owino alibaki akipeleka madawa kwa Mifuang'o alikokuwa Mang'ana, kiongozi wa Kadem wa kike na akaendelea hadi kwa Machira wa Mihuru akaendelea hadi kwa Msangia wa Kakseru, lengo lilikuwa ni kushika urafiki ili wapate njia ya kupita kuja Tanganyika. Huku nyuma walikuwa na mazungumzo yao na Wategi kwa Mzee Olambo ili wapate mtumbwi wa kuvuka nao hadi Musoma, baada ya kunongonezwa kwamba kuna kabila lingine huko Musoma Tanganyika wanahitaji watu wa kuwasaidia kupiga maadui wao vita na wakisaidiwa watawagawia sehemu zote zilizotekwa na maadui zao. Wao mradi waishi salama hata kama ardhi yao itaganywa. Basi Olambo akadai kulipwa hasa kupewa wasichana na alipewa Onguru, binti wa Oole Jop Nyasigunga ni mama wa Mije, na binti wa Manyala, dada wa Agala, mama wa Olung'a. Wakati huo Olambo yeye alikuwa hana mtumbwi mkubwa ila alikwenda akachukuwa mtumbwi wa Orori wa Kaksingri, alikuwa akiishi Nyandiwa Gwasi.

Lakini alikuwepo Mtabiri wa ukoo wa Kamgunga aitwaye Akech Osaye. Watu walipokusanyika kivukoni ili watu wapande mtumbwi kwenda Musoma, aliwauliza, mbona simwoni hapa Oole? Alijibiwa kwamba wengine wanaogopa kupanda mtumbwi kwamba watazamishwa na ngire (pepo mbaya). Basi ukoo wa Kamgunga wao walipanda mtumbwi hadi Musoma kwa Mtemi Oyonjo wa Wakabwa wakiwa na wapiganaji hodari wanane wenye ngao. Nyuma yao Ochuodho akamwita Akech Osaye na kumkanya kwa neno alilosema kwamba wengine wanaogopa kwamba watazamishwa majini na ngire. Baada ya wale waliotangulia Musoma kumaliza muda wa wiki moja Ochuodho na wapiganaji hodari ukoo wa Kamadhe na ukoo wa Kaluambe wakaenda Musoma, Tanganyika kwa huyo Oyonjo. Oyonjo yeye hakuwa na hakika kama hawa wanaweza hata kushinda Masai na makabila waliokuwa maadui la kabila la Oyonjo. Wakati huo Waturi walikuwa hawajafuatwa na Nyakuringa kuja kumsaidia vita. Vita iliyowapa Wakamageta ushindi kwa muda wa kuwauwa Waturi na Wagire waliotangulia nao ni Kigina, Ndisio, na Nyagilo wa Wagire, ingawaje mambo yaligeuka wakati Kagose wa Buturi alipofika na wapiganaji hamsini wenye ngao.³

Wakamageta Wapiga Wakwaya Musoma na Wanahamia Nchi hio

Watu wengine walianza kuhama Sakwa kwa mambo ya vita, pamoja na kila mtu au ukoo kutaka nchi yao wenyewe, na ndipo hapo baadhi

3 Mkutano was wazee wa Wakamageta pamoja na wazee kutoka makabila mengine, 1982, Ochieng Agala, Oketho Ochuodho, Opanga Oole, Pastor Garius Ndege, Samson Njoga, Alila Bugona wengine.

to their leader Ndisio and he went to see Gor to tell him what had happened. But Gor said, "I told you about this man ever since he was a young child, I told people that this child was heavier than the one who carried him. This meant that he had already seem the amazing power that Ochuodho had when he was only a child.

So then all the Kamageta were called together for the funeral of Okelo Migori, even Owino came from Kadem with his children and his brothers, who were Awino Kadau, Otieno Ndiu, Nyakwaka, Odongo and Omung'a. Owino stayed behind to take the medicines to Mifunag'o who lived near to Mang'ana, the female leader of Kadem, and he went on to Machira of Mihuru and then to Masangia of the Kakseru. Every place he went it was to make friends so that they would be able find a path to pass through on their way to Tanganyika. Previously they had a discussion with Mzee Olambo of the Tegi asking for a boat to take them on the lake to Musoma. They had been told that there was a group there in Musoma, Tanganyika, that needed people to help them to fight their enemies in a war. If they were helped they would give them all of the land that they captured from the enemies. All they wanted out of it was to live in peace, even if they gave up some of their land. So Olambo asked to be paid for this service, and the payment was to be girls to marry. So he got Onguru, the daughter of Oole Jop Nyasingunga, who was the mother of Mije, and the daughter of Manyala, who was the sister of Agala, the mother of Olung'a. At this time Olambo didn't even have a big boat but he went to take one from Orori of Kaksingri, who was living at Nyandiwa Gwasi.

But there was a Prophet in the Kamgunga clan named Akech Osaye. When the people gathered together at the crossing point to see them get into the boat to go to Musoma, he asked them, "why don't I see Oole here?" They answered him saying that some of them were afraid to get into the boat, fearing that it would sink with the big winds. So the Kamgunga clan got into the boat and went to Musoma to Chief Oyonjo of the Kabwa. They were eight brave warriors with their shields. After they left Ochuodho called Akech Osaye and reprimanded him saying that some of them were afraid that they would be drowned in the water from the winds. So those that went first had been there a week Ochuodho and more brave warriors from the Kamadhe clan and the Kaluambe clan went to Musoma, Tanganyika to Oyonjo. Oyonjo himself didn't know for sure if they would be able to beat even the Masai and other groups that were the enemies of Oyonjo's people. At this time the Turi hadn't yet come to help Nyakuringa in the battle. The battle in

ya Wakamageta na wengine wakahamia Usao Mbita. Na kutoka Usao Mbita, baada ya vita vya wenyeji waliokuwepo pale na kwa kuwa Wakamageta walikuwa wachache pale, ilibidi wakimbilie huko Kabuoch. Pia pale walipambana na wenyeji wakahamia Kanyamkago, ambako waliacha Waturi, Wagire na Wakagwa pale na Wakamageta wakaja hadi Kadem, sehemu ya Mihuru. Na pale ndipo wakapanda mitumbwi hadi ng'ambo Musoma, sehemu ya Nyabange, katika nchi ya Wakabwa. Na hapo wakasaidia Wakabwa vita kupambana na Wakwaya na Wakwaya walipolemewa vita wakakimbia Mwanza kuomba msaada kwa Wadachi. Wakati huo Wadachi walipoingia walifikia Mwanza na Karega akatuma Nyakuringa akaenda huko kuomba msaada wa Askari kuja kusaidia Wakwaya. Na alipewa askari akaja nao.

Kabla Kamageta kukimbia, Wakamageta walisaidia sana Wakabwa vita kati yao na Wakwaya, pia vita kati yao na Waikizu. Na mara kwa mara Wakabwa walikuwa wakishinda vita na kuteka mali nyingi sana kama vile ng'ombe. Jambo hili ilifanya Wakwaya wakimbilie Wadachi walipofika Mwanza. Na habari yao ilikuwa imeenea sana kwamba wao wanasilaha inayofanana na miko ya kupikia ugali na akielekeza kwako tu, basi, hapo wewe umekufa. Na waliitwa kwa Kiluo "Ati, jotho ngeche," maana yake kwamba "Watu wenye kifo cha ajabu." Basi hawa askari walipokuja Musoma walianza kupiga Kamageta na Wakabwa hata karibu wamalize ukoo wa Wakabwa wote na pia waliua watu watano wa Kamageta wakiwemo, 1. Agunya, 2. Ujuang', 3. Abanga, 4. Otieni Ndiu, alichomwa na mshale na mwingine, 5. Ojuang' Ajigo, alivunjwa mguu na bunduki.⁴ Basi siku hiyo ndiyo Kamageta walivuka Isango na kuacha Wagire na Waturi nyuma. Askari walipofika Mugango hapo waliua Mzee Otago Nyambono na watoto wake, na kuwanyang'anya ng'ombe.

Katika vita hiyo ya Askari wa Mdachi na Kamageta ilisababishwa na Wakwaya na siku hiyo Wakamageta waliwaua pamoja na Wakwaya watano. Na vita hivyo ilifukuza Wakamageta wakavuka hadi Isango, sehemu ya Kinesi. Wakati huo Wategi walikuwa wameishafika na wako sehemu ya Ruhu Kinesi na mtumbwi wao ndiyo uliyosaidia kuvusha watu wa Kamageta. Na kabla Wakamageta kuhama Waturi na Wagire walikuwa wameishaingia Musoma na wao pia walianza kusaidia

⁴ Angalia katika sura ya Wakiroba, hadithi ya mawasiliano kati ya Wakiroba na Wakwaya kupigana na Wakabwa na Wakamageta. Baadaye Waturi na Wagire wakajiunga na Wakwaya na Wakiroba pamoja na Wajerumani. Historia ya Kamageta inasimuliwa kwa wengine kama wao walikuwa pamoja kuungana na Wakiroba katika vita.

which the Kamageta were temporarily successful at killing the Turi and the Gire was led by those who came first against Kigina, Ndisio and Nyagile of the Gire, But this turned around when Kagose of the Turi came with 50 warriors and their shields.³

The Kamageta Fight the Kwaya in Musoma and move to their Final Home

Other people began to move away from Sakwa because of the wars, as well as each person or clan from their own country. It is then that a group of Kamageta people and others moved to Usao Mbita. They were forced to leave Usao Mbita, after a war that took place there with the local people because the people from Kamageta were few in number and had to run to Kabuoch. There they fought with the local people again and then moved to Kanyamkago where they left behind the Turi, Gire and Kagwa. The Kamageta people came to Kadem, in the area of Mihuru. It was there that they took boats to the other side, to Musoma, in the area of Nyabange, in the country of the Kabwa. There they helped the Kabwa in the war with the Kwaya. When the Kwaya were defeated they ran to Mwanza to seek assistance from the Germans. At that time the Germans had reached Mwanza. Karega, the child of Nyakuringa, went there to ask for soldiers to come and help the Wakaya and he was given the soldier who came with him.

Before the Kamageta ran off they helped the Kabwa a lot in their war with the Kwaya, as well as their war against the Ikizu. Often the Kabwa would win the war and take a lot of property like cattle. This fact caused the Kwaya to run for help to the Germans when they reached Mwanza. Their reputation had spread all over, that they had a weapon that looked like a cooking stick and if it was pointed at you then you were dead. They called them in Luo “people with miraculous death.” So when these soldiers came to Musoma they started fighting with the Kamageta and the Kabwa and almost wiped out the whole clan of the Kabwa. They also killed five Kamageta who were, 1. Agunya, 2. Ujuang’, 3. Abanga, 4. Otieno Ndiu, who was hit with an arrow, and another one, 5. Ojuang’ Ajigo who leg was broken from a gunshot.⁴ On that day the Kamageta

3 A meeting of Kamageta elders as well as from other areas in 1982, including Ochieng Agala, Oketho Ochuodho, Opanga Oole, Pastor Garius Ndege, Samson Njoga, Alila Bugo and others.

4 See the Kiroba story of the alliance between the Kiroba and the Kwaya against the Kabwa and Kamageta. The Turi and Gire eventually joined the Kwaya and Kiroba along with the Germans. The Kamageta story is told in one version as if they were allies of the Kiroba.

Wakwaya na Waikizu kupambana na Wakabwa, ambao walikuwa wanasaidiwa na Wakamageta. Jambo hili ilileta uhasama kati ya makabila hayo ya Wajaluo, ila Mzee Kagose wa Buturi na Mzee Ochuodho wa Wakamageta, walisikilizana wakisema, “Sisi tukipigana tutashindwa kupata nchi iliyotuleta huku, sisi tuungane tuache vita kati yetu.” Basi wakawa wanakuepa kupigana kati yao. Na nyuma ya Wakamageta, watu wa Bugire na Wabuturi walianza kushambuliwa na makabila ya huko Musoma na wakakimbia na kuvuka Mto Mara, wakiwa wanatembea juu ya matende hadi ng’ambo kwenye milima ya Odera. Na Wakamageta wakahama kutoka walipofikia Isango na kusogea hadi Maue Mori, katika nchi ya Wamira na Wasweta, sehemu hiyo kwa sasa inaitwa kijiji Mang’ore. Vita kati ya Wakamageta na Wamira na Wasweta ilikuwa wa kutisha.

Wakamageta wanahama kutoka Isango na watu wa Buturi wanazuia njiani na kutaka kuwaua Wakamageta. Wakati Wakamageta wanahamia Mirare, sehemu ya Maue, walizuiwa njiani na Wabuturi, karibu na milima ya Rabuor sehemu iliyochimbwa lambo kubwa ya ukoo wa Kamatula. Hapo Mzee Kagose alijitokeza na akazuia njia na wapiganaji wake wote wakiwa na silaha. Kwanza alichukuwa kuku akamkata shingo na akamimina damu yake mbele ya Wakamageta na kufukia damu hiyo yote, na mara tu Mzee Ochuodho alipogundua kitendo hicho walipofika karibu na mahala hapo, na ilibidi wasimame, maana Mzee Kagose na jeshi lake walikuwa njiani. Basi Mzee Ochuodho akamuuliza Kagose akisema, “Una maana gani (*Ma kooro irawona*).” Akarudia tena, “Una maana gani, wewe unanizuiwa ukiwa na maana gani, na mimi na wenzagu tunapita tu, kwenda kutafuta nchi, basi kama unanizuiwa wewe utalisha wanawake wote na watoto wa Kamageta tokea muda huu, utake usitake utafanya hivyo.” Na kwa hasira Ochuodho akaamuru wanawake wote na watoto ambao walikuwa wanafuatana nao waende waingie kwa mji wa Mzee Kagose na watulie humo, na wadai chakula wapewe na malazi na kila kitu. Basi wanawake wakaondoka kuelekea kwa Mzee Kagose, naye alikuwa bado ana jeshi lake pale linangojewa amuri itolewe wapambane na wa Ochuodho.

Basi Ochuodho akaamua kupiga hatua mbele pale ilipomwagwa damu ya kuku, Mzee Kagose, na akaanza kupitisha mguu wake juu ya sehemu hiyo kama mtu anayefukua kitu kwa mguu. Na akamwaambia Kagose kwamba, “Sasa fanya unavyotaka na dawa yako hiyo.” Mzee Kagose aligeuka kuangalia wale wanawake na aliona wanaendelea kwa mwendo mkali kuelekea kwake, na mara akagutuka akaliaambia jeshi lake waiteni wanawake hao kwa imani, warudi waende zao na watu

crossed the Isango and left the Gire and the Turi behind. When the soldiers arrived in Mugango they killed Mzee Otago Nyambono and his children and stole his cattle.

On that day of the war between the German soldiers and the Kamageta, caused by the Kwaya, the Kamageta killed five Kwaya. The war forced the Kamageta cross to Isango at Kinesi. At that time the Tegi had already reached there and were in Ruhu Kinesi and it was their boat that ferried the people of Kamageta across the river. Before the Kamageta moved the Turi and the Gire people had already entered Musoma and they too began to help the Kwaya and the Ikizu fight the Kabwa, who were being helped by the Kamageta. This matter brought enmity between the Luo ethnic groups. So Mzee Kagose of Buturi and Mzee Ochuodho of the Kamageta entered into an agreement saying, "If we compete we shall fail to get the land that brought us here, let us cooperate and stop fighting between ourselves." So thus they avoided fighting. Coming after the Kamageta, the Bugire and Buturi people were attacked by the ethnic groups in Musoma. They fled and crossed the Mara River, walking on top of the papyrus reeds over to the other side, near the Odera Mountains. The Kamageta moved from Isango and coming up as far as Maue Mori, in the land of the Mira and the Sweta, which is today called Mang'ore village. The was between the Kamageta, the Mira and the Sweta was frightening.

As the Kamageta were moving from Isango the Buturi people would block their path, threatening to kill them. When the Kamageta were moving to Mirare, in the area of Maue, they were barred from passing by the Buturi, near to the Rabuor mountains, in the areas where the big pond of the clan of Kamatula was dug. Here Mzee Kagose came out and blocked the path with his armed warriors. First he took a chicken, slit its neck and poured out the blood all over in front of the Kamageta and then covered it over. Mzee Ochuodho found out about this action when they got close to that place and had to stop since Mzee Kagose and his warriors were in their way. Then Mzee Ochuodho asked Kagose, "What do you mean by this?" And he said it again, "What do you mean by this?" "Why are you stopping me? My people and I are just passing through, going to look for land, if you stop me you will be responsible to feed all of the women and children of Kamageta from now onwards, whether you want to or not." And in anger Mzee Ochuodho ordered all the women and children who were following him to go into Mzee Kagose's compound and stay there, asking for food, a place to sleep and anything else. So the women left to go to Mzee Kagose's village. But

wao wote. Na akamgeukia Ochuodho akamwaambia, “Endelea na safari yako na watu wako.” Kwa hiyo hawakupigana siku hiyo na Wakamageta waliendelea hadi Maue.⁵

Na wakati huo Nyadak akiwa anapiga parapanda ya vita, siku hiyo hawakufika Maue walilala chini ya milima Roria na kesho yake ndiyo walifika. Na walipo fika pale, wakati bado wanajificha, ili wajitiarishe kupambana na Wasweta walishtukia Mzee Kagose na watu wake nao wamewafuata nyuma kuja kuona vita ya Wakamageta na Wamira na Wasweta, wakati huo Wamira walikuwa na Wasweta pamoja, Nyaligego sehemu ya Maue. Tena walishtukia watu wa Msangia wa Shirati na baadhi ya watu wa Kadem, nao wamefika kuona vita hiyo. Jambo hili lilishangaza Mzee Ochuodho sana, lakini alishika ng’ombe dume wa kadiri wakamchinja na akaita Mzee Kagose asogee karibu naye na wakaanza kuangalia utumbo wa huyo ng’ombe kwa uganga wao, ili waone kama Wakamageta watashinda vita yao na Wamire na Wasweta. Mzee Kagose, yeye, baada ya kuangalia utumbo huo alimwaambia Olambo na Oole kwamba vita hii ni mbaya kwenu, mtashindwa, kwa hiyo mjitahadhari. Lakini Ochuodho alimwaambia kwamba, “Kumbe siku hizi umezeeka, hata na uganga wako, mbona mimi nimetazama sana utumbo na inasomeka nitashinda tena vizuri sana, kumbe wewe ni kanga aliyezeeka, hujui kukimbia kama kanga wadogo --kare in awendo motii ikia seso kamatindo.” Ochuodho aliongea akimwangukia Mzee Kagose na Mzee Otato wuon Alila, naye kwa uganga wake akasema huu ushindi wetu sisi watu wa Kamageta. “Leo leo tutashinda vita na tupate nchi yetu, tumeshaangaika kwa muda mrefu.”

Basi Ochuodho akaamka pale walipokuwa wakikaa wao wazee waganga wenyewe, akaelekea kwa watu wa Kakseru waliokuwa wamekaa pale akawauliza, nyie watu wa Kakseru mmekuja kunishambulia?” Wakajibu, “Hapana, ila kushambulia upande utakaoshindwa,” Wakakseru wakamjibu. Naye akawaambia kwa kukaza macho, “Ondokeni haraka nataka kuanza vita na hawa Wamira na Wasweta.” Tena Mzee Olambo akaelekea upande waliokaa watu wa Kadem na akawauliza kama alivyouliza Wakakseru, na watu Wakadem wakawa na jibu ile sawa na Wakakseru. Naye akarudia kuwaamuru waondoke haraka. Na kweli pande zote hizo mbili waliamuka na kuanza kuondoka pole pole wakiangalia nini kitatokea.⁶

5 Wengine wanasema Ochuodo aliwaomba Wabuturi, Wakiseru na Wakadem kuwasaidia kipiga vita hiyo. Walikuja kuwasaidia badala ya kuangalia tu.

6 Wengine wanasema aliwauliza, “Umekuja kinisaidia ama kuniangalia?” Walijibu, “Tutakusaidia ikiwa watashinda.”

Kagose was still with his warriors there waiting for the word to start the battle with the Ochuodho's people.

Ochuodho decided to move forward to where the chicken blood had been spilled. He started to pass his foot over the spot like a person who is covering over something with his foot. He told Kagose, "now do what you like with this medicine of yours." Mzee Kagose turned around and saw the women moving with haste towards his compound. Then he suddenly told his warriors to call the women in good faith to take their people and go back to their homes. He turned to Ochuodho and said, "continue on with your journey." Therefore there was no fighting that day for the Kamageta and they continued up to Maue.⁵

At that time Nyadak had blown the war horn and that day they did not finish their journey but slept on the ground at the Roria hills and arrived the next day. When they got there and were still hiding in order to prepartate to fight the Sweta they were astonished to see Mzee Kagose and his people had followed behind them in order to see the fight between the Kamageta and the Mira and the Sweta. At this time the Mira were united with the Sweta in Nyaligego, in the area of Maue. Again, they were surprised to find that the people of Msangia, in Shirati, and some people from Kadem, had also come out to watch the fight. Mzee Ochuodho was astonished but went ahead and slaughtered a bull and called Mzee Kagose to come and look at the stomach contents with him to see whether the Kamageta would win the war with the Mira and the Sweta. After looking at the stomach contents of the bull, Kagose told Olambo and Oole, "the war will be bad for you, you will be beaten so beware!" But Ochuodho said, "so these days you and your medicine are getting old!" "I have looked well at the stomach contents and I read that I will win by a wide margin." "You are like an old guinea fowl, you can't even run like the young guinea fowl." "Kare in awendo motii idia seso kamatindo." Ochuodho added as he looked at Mzee Kagose and Mzee Otato, the father of Lila, who had also said that today would be the victory for the Kamageta, "Today we will have victory and get our land for which we have suffered for a long time."

Then Mzee Ochuodho got up from where the prophet elders were sitting and went over toward where the people of Kakseru were sitting and asked them, "You people of Kakseru, did you come to fight me?" They answered no, they had only come to fight those who lost. Then he told them sternly to leave immediately so that he could start fighting with the Mira and the Sweta. Then Mzee Olambo went to where the

5 Others say that Ochuodo asked the Buturi, the Kiseru and the Kadem to help them fight this battle. They came to help instead of just watching.

Basi Olambo na kundi lake la vita wakasogea na kuvuka kijito hadi Sangira, sehemu ambako adui nao waliisha jipanga katika makundi matano makubwa, karibu na mlango wa mji wao uliojengwa madhubuti. Basi hapo yule Mzee Otato, baba yake Alila, akasema, “Waacheni kwanza niwajaribu na dawa yangu.” Basi akachukua dawa akaweka kwenye tundu la mpini wa shoka na akampa Oole akimbie nao akielekea katikati ya maadui na apenye na kukaribia kabisa mji wao. Na atupe mpini huo katika mji wao huo, na arudi tena kwa mbio na kupitia kati yao. Basi Oole alifanya hivyo bila kuonwa na madui wao, ingawaje ilikuwa mchana. Na aliporudi kwa wenzake basi hapo Mzee Nguka wa Kamageta alianza kupiga kelele na kuita mwenzake akisema, “Opudo, uko wapi?” Na wakaanza kupiga parapanda wakielekea kwa maadui.

Kweli, vita hii Wamira na Wasweta waliuawa sana na karibu wamalizike, maana waliopona kwa kuchomwa kwa mkuki walikimbia kujaribu kuvuka Mto Mori na siku hiyo usiku mvua ilikuwa imenyesha sana na mto Mori ulikuwa umejaa sana na wale waliojitosa ndani hawakuweza kuvuka, ila walikufa majini. Na waliobaki ni waliokimbilia machakani wakaelekea mlimani. Damu ilitapakaa mpaka ndani ya mji wao na utumbo wa watu ilitapakaa huku na kule. Hata waliopigana vita hiyo walikaa muda mrefu mno kabla hawajala nyama ya utumbo. Basi Wakamageta walipoingia ndani ya ngome ya maadui walianza kungang’ania magala ya ulezi wao kwa wao na kungang’ania manyumba na mbuzi na ng’ombe waliokuta katika miji hiyo. Basi tokea hapo Wakamageta walichukuwa sehemu hiyo yote ya Maue na Sangla, ikawa ni yao na wakaanza kujenga mji wao kuelekea Nyambeche, Ryagoro kwa sasa, na Sangla na Maue, ni kijiji cha Mang’ore kwa siku hizi. Na Mzee Ochuodho akahamia Seto, siku hizi inaitwa Ryagoro. Na Mzee Ochuodho na vijana wake wawili, Kidew Ruath Chuor Kagose, na Nguru kochuodho, wote walizikwa kwa mji wao wa Seto.

Watu wengine wanaosimulia historia ya Wakamageta kutoka Musoma wanasema kwamba Ochuodho alimwambia Kagose atoe dume lake rangi ya khaki ndiyo tufanyie matambiko ili tuone njia ya kutoka hapa tuvuke ng’ambo ya Kirumi. Lakini Kagose alikataa akisema wewe mtoto unasemaje, kweli ni toe huyu dume wangu mkubwa, ungesema ni mtoe huyu dume mwenye rangi ya madoada badala ya huyu. Ochuodho akamwambia tena kwamba naelewa kwamba paa la nyumba moja haliwekewi vijiti viwili juu ya kuonyesha ishara ya nyumba ya mwanaume ila inawekewa kimoja tu. Usemi mwingine ni “Fahari wawili hawalali zizi moja.” Kwamba yeye na Kagose ni budi awepo mwenye uwezo wa madawa. Kesho yake Wakwaya walimpiga

Kadem people were sitting and asked them the same question and got a similar answer. He once again ordered them to leave immediately. So both sides got up and slowly left, wondering what would happen.⁶

Then Olambo and his men moved forward and crossed a stream to Sangira, in the area where their enemies had organized themselves into five big groups near the gate of their village which was built strongly. Then Mzee Otato, the father of Alila, said, “wait, let me first try my medicine.” So he took his medicine and put it in a hole on the handle of an axe which he gave to Oole and told him, “run with it right through the enemy line and penetrating right up to the village, throw it inside and then run back as fast as you can right through them.” So Oole did as he was told without being seen by the enemy, even though it was broad daylight. When he got back to his side Mzee Nguka began to make noise and to summon his people saying, “Where are you Opundo?” And they began to blow the horn and march towards the enemy.

Indeed in this war many Mira and Sweta were killed and they were nearly wiped out because those who escaped being speared ran to cross the Mori River which was in flood that day from the heavy rains. Those who tried to cross were drowned and those who ran into the bush and headed toward the hills were the only ones to survive. That day the blood ran even inside of their village and the intestines of people were spread all over. Those who were involved in the battle did not eat intestines for a long time after that. When the Kamageta got into the fortified settlement of their enemy they began to take the millet from their graineries, and to fight amongst themselves for houses, goats and cattle which they found inside. From that time on the Kamageta took all of this area of Maue and Sangla and it became theirs for building their villages, in Nyambeche (now called Ryagoro), Sangla and Maue (now the village of Mang'ore). And Mzee Ochuodho moved to Seto (now Rygoro) and he and his two children, Kidew Ruath Chuor Kagose and Nguru Ko Ochuodho were buried in their village there in Seto.

Another account of the story about coming to find their land after the battle in Musoma says that Ochuodho told Kagose to donate his khaki colored bull so that they could do a sacrifice to see which way they should take to cross over the Mara River at Kirume. But Kagose refused saying, “what are you saying child, truly I could give my large bull if you would have said to donate the bull with spots instead of the other one.” Ochuodho said to him, “I understand that the roof for one house cannot

6 Others say that he asked them, “did you come to help me or watch me?” They answered, “we will help you if they beat you.”

mtoto wa Kagose hata wakamchoma jicho lake na miiba. Basi wake wa Kagose waliambiwa wasilie, na siku iliyofuatia ng'ombe yule wa Kagose ilichukuliwa na Wakamageta na wakamchinja chini ya mti. Wakamageta wakala nyama yote na waliambiwa na Ochuodho wakila wasikae chini.

Kesho yake Wakamageta walianza kuvuka Mto Mara na kuingia Isango kwa sasa au Kyamwame wanavyoita pale. Kabla hawajavuka Nyaura (dume la Chawa), jina lake ya kujitapa kwamba yeye aliye na ushujaa na mori, aliingia majini na ngao ili apambane na Wairienyi aliokuwa wakitaka kuwazuia wasiingie katika nchi yao. Lakini alijitahidi hata akatoka majini na wakaanza vita na Wairienyi na wakawashinda, na Wairienyi wakakimbia. Hata hivyo Owino Misadhia yeye alitangulia kama mpelelezi akitumia mjukuu wao kijana wa Mahende aliweka dawa pale iliyofanya Wairienyi washindwe vita na Waireinyi wakakimbia. Wakamageta walikaa pale kwa muda na wakasogea hadi huko Ruhu na pale wakakaa kwa muda wakingojea kupata tena nguvu ya vita. Wakiwa na nia kwenda mahali walipo kwa sasa.

Wakati huo Waturi wakiongozwa na Kagose wao waliishaingia sehemu walipo kwa sasa baada ya kupambana na Wairienyi na Wakenye. Wakamageta walituma wazee wao wawili kufanya upelelezi wa njia watakavyopita . Na hao wazee walikuwa ni Mita Atol na Otieno Kak. Wakafika kwa Kagose na walipokuwa wakikaribia kwa Kagose walikuta majani yamechomwa na moto mahali. Pale Wakamageta wangetarajia kupita na dawa imemwagwa kufuata njia iliyounduzwa na moto. Hii ilikuwa maarifa ya Kagose kuogopesha Wakamageta wasipite pale wakielekea Kamot, ambako walitaka kupiga kambi yao kabla hawajaingia Kamageta ya sasa. Hao wazee wawili nao wakaweka dawa yao pale walipotarajia kupita na wakarudi kwa Ochuodho kumweleza jambo walilokuta njiani. Na Mzee Ochuodho akaondoka mwenyewe hadi kwa Kagose na kumwuliza kama bado anapanga vita na Wakamageta. Kagose akasema, “Hapana,” na akaamuru watu wa Buturi wasipige Wakamgeta vita wawaache wapite. Wakamageta walipita hadi Kamot na pale walikuta Wasweta na Wamira. Wakapigana nao kwa muda mrefu, hadi wakawahamisha hadi Mlima Korio na pale waliwapiga vita muda mrefu sana na wakawahamisha wakakimbilia mwinuko na mabonde yalioko kati ya Buganjo na Wategi.

Baaadaye Ochuodho na watu wake wakaenda Sangla (Aoch Diek) Utegi na wakakaa pale na wakaanza kupigana na Wamira na Wasweta. Lakini Wamira wakala amini na Wakamageta ila Wasweta wakiongozwa na Jamadari wao Nyamkindo hata karibu Wakamageta wamalizwe na Wasweta. Halafu ilitokea Mkamageta Mzee

have two points to symbolize the name that lives there, instead there is only one." There is another proverb that says, "Two bulls cannot sleep in the same corral." His meaning was that between himself and Kagose only one of them could have the medicines. The next day the Kwaya injured Kagose's son by puncturing his eye with a thorn. So Kagose's wives were told to move. The next day Kagose's bull was taken by the Kamageta and butchered under a tree. The Kamageta ate all the meat because Ochuodho told them they should eat without sitting down on the ground.

The next day the Kamageta began to cross the Mara River and come into the Isango area of today or what is known as Kyamwame. Before they crossed Nyaura (the bull of Chawa), as his praise name or nick name in honor of his courageousness, went into the water with his shield to fight the Irienyi who were determined to keep them from entering their land. But he showed such determination as he came out of the water that the battle started and the Kamageta were victorious. The Irienyi ran away. Even so Owino Misadhia went ahead and spied out the land with his grandson, the son of Mahende. He put medicines down so that the Irienyi would be defeated in the war and run away. The Kamageta stayed there for a time and then moved up to Rufu where they stayed some more time waiting until they gained enough strength to fight again. Their goal was to reach the place where they live today.

At this time the Turi, led by Kagose, had already entered the land that they live in today after fighting with the Irienyi and the Kenye. The Kamageta used two of their elders to spy out the path that they would use to pass through. They elders were named Mita Atol and Otieno Kak. They went to Kagose and when they got close to his house they found that the grass was burned by fire around there. There the Kamageta were expecting to spread their medicines to follow the path that had been burned by fire. This was the result of Kagose's power to make the Kamageta afraid to pass by there when they were headed to Kamot, where they wanted to pitch their camp before entering the land they live in today. These two elders spread their medicines where they were to pass but then went back to Ochuodho to explain to him what they had found along the way. Mzee Ochuodho went himself to see Kagose and asked him if he was still planning a battle with the Kamageta. Kagose replied, "No," and he ordered his people of Buturi not to hurt the Kamageta and to let them pass. The Kamageta then went on to Kamot and they moved up to Mount Korio and there they fought a war for a long time and they moved again, running to the hills and valleys that are between Bunganjo and Tegi.

Otato Rayier akaomba naye ajaribu dawa yake. Majaribio ya Otato na dawa zake iliwaletea Wakamageta hasara kubwa, maana wapiganaji Wakamageta waliuwawa kama Ongiro, ndugu was Onyira wa ukoo wa Waseda, Kabuti, ukoo wa Kochieng, na Otieno Ngori. Hapo ndipo Mzee Omung'a Owino akaingia na akamuokoa Okech Tong, Ogoyo Nyuok, na Minyiga Nyamaroko wa Waseda. Siku hiyo Wakamageta wakaona unafuu wavita. Kitendo hicho kilifanya mpiga ngoma Wakamageta aitwaye Obuto Nyatonge akaimba "Omunga Nyang jarikini ijaketh lueny." Maana yake "Omung'a mamba hana subira wewe unaharibu vita mapema." Wakati huo Omung'a alipoingia vitani alikuta jeshi la Nyamkindo wamewaua Wakamageta kumi na yeye Omung'a aliingia kati ya Wakenye akamchoma mmoja na mkuki akaanguka chini wakati huo Omung'a akawa hana kitu mkononi na Wakenye wakaanza kumfukuza. Naye aliokota kisiki ikawa anawapiga wakipambana uso kwa uso. Pale pia aliwauwa baadhi ya Wakenye na gogo au kisiki.

Hapo baadhi ya Wakamageta walifikakumsaidia Omung'a nao ni: Owiyo Odamo ndiye aliyefika kwanza, ndipo, Nyaura Thuon Nyuogo Nyaura (Dume la Chawa), Oole Jop Nyasigunga (Oole Nyati wa Nyasigunga), na Ochuodho Odamo. Hapo ndipo vita ikachacha moto na jeshi la Nyamkindo liliwauwa Wakamageta wengi sana. Keshoye Ochuodho akamuambia Otato Rayier kwamba sasa uniachie ni jaribu kwa dawa yangu niongoze jeshi letu kwa vita hii. Ndipo kesho yake vita ikaanza tena na hapo akajitokeza Nguru wa Ochuodho akapambana ana kwa ana na Nyamkindo Jamadari wa Wakenye hata Nguru akajeruhi Nyamkindo na ndipo Wakenye wakarudi nyuma na kukimbia. Hapo ndipo Wakamageta wakaanza kuona unafuu na wakakaa salama, mnamo 1908.

Wakamageta wakahama tena toka Sangla, kwa uamuzi wa Mzee Ochuodho wakasogea hadi Roche. Ochuodho alitaka Mzee Omung'a ahamia Roche lakini Owino alikataa akisema mtoto wangu ni huyo tu, niliyebaki naye. Lakini Omung'a yeye aliwakubali na akaenda na mke wake aitwaye Sabina Rapul binti was Kwawe wa Kadem Kenya. Pale Roche palikuwa na usemi kwamba, "Matata par Omunga wuon Osodo." Maana yake ni kwamba sehemu ya matata mji wa Omung'a, baba wa Osodo. Wakati huo walimchangia Omung'a ng'ombe dume kumi na mbili na kisu. Akafuata Agala kama askari wakamlinda. Akafuatia Ooro Racham na Onyango wa Ojuang, ndipo Wakamageta wengi wakaanza kufuata.

Baadaye sehemu ya Migeke akapelekwa Obuombe na Mzee Midenyo Ojuang. Na Nyadak pamoja na Ochuodho Odamo wakahamia Opambila

After awhile Ochuodho and his people went to Sangila (Aoch Diek) Utegi and stayed there where they began to fight with the Mira and the Sweta. The Mira made an oath of peace with the Kamageta but the Sweta, led by their champion Nyamkindo, almost wiped out the Kamageta altogether. Then there was a Kamageta elder named Otato Rayier who asked for the chance to try his medicines. This trial of the medicines of Otato nearly brought disaster to the Kamageta. Many Kamageta warriors were killed such as Ongiro, the brother of Onyira of the Waseda clan, Kabuti, of the Kochieng clan, and Otieno Ngori. Then Mzee Omung'a Owino came in and saved Okech Tong, Ogoyo Nyuok, and Minyiga Nymaroko of the Seda. On that day the Kamageta saw a turn in the battle. A Kamageta singer named Obuto Nyatonge who sang, "Omunga Nyang jarikini ijaketh lueny," meaning "Omung'a mamba does not wait, and so stops the battle quickly," memorialized this action. At the time that Omung'a entered the battle he found that Nyakindo's soldiers had already killed ten Kamageta men. Omung'a jumped in between the Kenye and speared one man who fell down. Then Omung'a found himself without a weapon in his hand and the Kenye began to drive him out. So he grabbed a stick and began fighting with that in hand to hand combat. He killed some of the Kenye using only this stick.

Then a number of Kamageta came in to help Omung'a and those were: Owinyo Odamo, who was the first to arrive, then Nyaura Thuon Nyuogo (Nyaura Dume la Chawa), Oole Jop Nyasigunga (Oole Nyati wa Nyasigunga), and Ochuodho Odamo. They the battle really heated up and many of Nyamkindo's soldiers were killed. The next day Ochuodho told Otato Rayier that he must leave Ochuodho to work his medicine and lead the soldiers in battle. So when they started again the next day Nguru of Ochuodho came out to fight in hand to hand combat with the Kenye commander Nyamkindo. Nguru injured Nyamkindo and the Kenye fell back and ran away. So that is how the Kamageta began to find a better time and they lived in peace. This was around 1908.

The Kamgeta moved again from Sangia and under the command of Mzee Ochuodho they moved up to Roche. Ochuodho wanted Mzee Omung'a to move to Roche but Owino refused saying that this is my only son, I am only left with him. But Omung'a himself agreed to move and went with his wife named Sabina Rapul, the daughter of Kwawe of Kadem Kenya. There at Roche there is a proverb that says, "matata par Omunga wuon Osodo." Its meaning is that this place of trouble is the homestead of Omung'a, the father of Osodo. At this time they collected and gave to Omung'a twelve bulls and a knife. After that Agala followed

Migeko. Ndipo Ochuodho Nguru akahama kutoka Seko akaja Misoma akakaa pale. Mnamo mwaka 1934 Ochuodho akaamuru Omung'a Owino tena ahame akajenga mji Alichu. Naye akahama na watoto wake waliozaliwa Roche, hasa mtoto wa kwanza kuzaliwa pale anaitwa Robi Owino na Salmon Owino wote ni wa Omung'a, na Galus Ndege Omung'a. Lakini watoto wa Omung'a wakubwa wao walizaliwa Mirama, kama vile Misel Otom Omung'a, Akech Omung'a na mdogo wake Omung'a aitwaye Oguai. Na watu Wakamageta wakaanza kusambaa sehemu yote ya Kamageta kama ilivyo sasa. Mwanamke ambaye Wakamageta wanamtambikia anaitwa Adera, mama wa Agunya. Yeye ndiye mwanamke aliyepiga vita hizo na alikuwa wa kwanza, pamoja na Rapul mke wa Omung'a kutangulizwa mbele kwa kufanya miko yote ya nchi. Hiyo ndiyo safari ngumu kwa Wakamageta tokea watoke Kanyamkago walipitia ziwani na kufika katika nchi yao ya ahadi.⁷

Baada ya vita hiyo kwisha Ochuodho aliagiza jiwe likaletwa kutoka mlima Ramogi, uliopo huko mpakani mwa Sudan na Uganda, ili lizikwe katika ardhi ya Kamageta, ili kuifanya aridhi hiyo iwe ya Wajaluo asili, kama ilivyo asili yao ilitokea karibu na mlima Ramogi. Waliofuata hio jiwe huko Ramogi alikuwa Mzee Oole wuon Opanga, na Mzee Ochuodho mwenyewe, Mzee Oole alikuwa msaidizi mkuu wa Ochuodho na walisaidiana sana katika vita ya kutafuta nchi.

Tokea mji wa Kamageta ulioko katika kisiwa cha Mageta mpaka sasa vimeshapita vizazi nane na sasa wanaelekea cha tisa. Wajaluo haasili bado wanaonekana Sudan, Acholi Adhola, Ligwara, Jaial, Aluru, Lango, Kitgum na Mageta.

Imani ya Kamageta hadi leo wanaamini kwamba dawa aliyokuwa nayo Mzee Ochuodho kwa kuongoza watu katika vita au kutafuta nchi ilikuwa ina nguvu kuliko ya Mzee Kagose wa Buturi. Wanasema hadi sasa hawatingishiki kwa madawa kutoka pande zote inayoweza kupenya mwanya na kuleta madhara katika nchi yao, maana walizika dawa moja katika makutano wa Mto Mori na Mrare na nyingine kati yao na Kenya, maana sehemu ya mpakani Mto Tito pia walizika tembo na dawa kama walivyofanya Mori na Mrare.⁸

Wakati wa Ukoloni

Wadachi walipoingia katika Lake Province mpaka wao hasa na Waingereza kwa nchi ya Kenya na Tanzania ulikuwa Mto Kuja, ulioko Kenya katika South Nyanza Province. Na kwa masikilizano, baada

7 Mkutano wa wazee wa Wakamageta na wengine 1982.

8 Mzee Opanga.

along after him as his guard and then Ooro Racham and Onyango Ojuang and then many of the Kamageta followed.

After a while Obuombe and Mzee Migenyo Ojuang were sent to Mgeko. And Nyadak, together with Ochuodho Odamo moved to Opambla Migeko. So then Ochuodho Nguru moved from Seka to Misoma and settled there. In 1934 Ochuodho ordered to Omung'a Owino to move again to build his house at Alichio. He moved and his children that were born at Roche, especially the first one that was born there was called Robi Owino and Salmon Owino, both of them are Omung'a's children and also Galus Ndege Omung'a. But the elder children of Omung'a were born in Mirama, like Misel Otom Omung'a, Akech Omung'a and his younger brother Omung'a, called Oguai. The Kamageta people began to spread out all over Kamageta where they now live. The woman that the Kamageta give offerings to is named Adera, the mother of Agunya. She is the woman who fought these battles and was out in front, together with Rapul, the wife of Omung'a who went ahead to do the offerings to the land. This then is the journey of the Kamageta from Kanyamkago, passing along the lake until they came to the land that was promised to them.⁷

After this war Mzee Ochuodho ordered a rock to be brought from Ramogi Hill near the border of Sudan and Uganda, so that it could be buried in the land of the Kamageta to make sure that the land belonged to the original Jaluo who came from the Ramogi hills. Mzee Oole, the father of Opanga and Mzee Ochuodho himself were the ones who went to get the rock in Ramogi. Mzee Oole had been the main assistant of Ochuodho in the war and in finding the land. From the time when the house of Kamageta lived on Mageta Island up until today eight generations have passed and they have started the ninth. The original Jaluo are still found in Sudan like Acholi, Adhola, Ligwara, Jaial, Aluru, Lango, Kitgum and Mageta.

The Kamageta believe up until today that it was the medicine of Mzee Ochuodho, which he used to lead the people and to find land, that was more powerful than that of Mzee Kagose's of Buturi. They say that even now they are not worried about medicine from anywhere which might open a gap to bring harm to their land. This is because they buried one kind of medicine at the junction of the Mori River and Mrari and another between them and Kenya, because this area of the border runs along the Tito River. Here they also buried an elephant and some medicine as they had at Mori and Mrare.⁸

7 Kamageta elders and others, meeting in 1982.

8 Mzee Opanga.

ya majadiliano yao ndipo ukasogezwa huku mahali ulipo kwa sasa unatenga watu wa Mihuru na Warieri, Kamageta na Kaler, Subakuria na Sirari na kuendelea Namanga hadi mpaka wa Mombasa na Arusha, Moshi na Tanga. Inaeleweka kwamba tangia Wadachi waingie katika Lake Province Tanganyika wameisha pita lika hasa nne na hii ya 1935 1990 ni rika ya tano.

Wakati wa mazishi wa Mtemi Amuko Nyakoga wa Shirati, mtu moja wa Kanyamkago Kenya alikuja amevalia manyoya ya mbuni kichwani yaliyosukwa kama kofia, na mengine amebeba mkononi na akawa anacheza nayo wakati wakipiga ngoma. Mavazi hayo pamoja na mchezo wa aina hiyo uliitwa Boya. Na watoto waliozaliwa wakati huo waliitwa Boya, kama yule mke wa Pasta Nashon Kawira wa Dhehebu la K.M.T. na huyo mama ndiye amezaa Manaeni Kawira.

Wakati huo huyo Aging' wa Kanyamkago walikuwa wakishindana na Ogola Ligi wa Kamageta wakati akipigiwa ngoma ndogo na Joel Wadugu. Na wakati huo Ogola Ligi alikuwa akiimba "Achuora Achuora atenga wuod wuon Ongaya pon boya oroma x2." "Achuora atenga pon boya oroma." Maana yake ni, "Nimejivalia vizuri sana mtoto wa Ongayo, mavazi ya manyoya yananitosha." Wakati huo watu walikuwa wakifahamiana sana, jambo kama kifo cha Mzee Mashuhuri kama huyo Amuko kilikuwa kinasikika haraka na huudhuriwa na watu shujaa kutoka nchi jirani kuja kuonyesha uhodari wao. Na kwa sababu ilikuwa kwamba watu wa Shirati wao walitokea huko Kenya wakija huku Tanganyika na watu walikuwa wachache sana katika nchi kwa hiyo ilikuwa ni rahisi kufahamiana. Baada ya kifo cha Amuko ndipo Nyatega akachukua Utemi.

Utawala wa Kamageta pia ulikuwa ikirithiwa kama sehemu zingine kwa wakati huo, na Ochuodho yeye alimuachia mtoto wake, aitwaye Nguru, na alitawala hadi alipofariki. Na akamuachia ndugu yake, aitwaye Kidew Ochuodho (*Kidew Ruath chuor Kagose*), hilo lilikuwa jina lake la kujitapa akisema yeye ni Kidew Dume la Ng'ombe Bwana wa Kagose Minudi wa Buturi. Baada ya kifo cha Kidew, ndipo Petro Mwai Ochuodho akachukua Utemi, na yeye alianza kutesa watu kuwapiga na kuwanyang'anya mali yao. Na ndipo akafungwa wakati wa ukoloni. Na hapo ndipo Ochuodho Nguru, baba yao, akasema kwamba Saronge Odol wa Utegi, ndiye apewe Utemi safari hii, maana watu wa Utegi ndiyo walioleta Wakamageta katika nchi hii na Saronge akaunganisha Kamageta pamoja na Utegi mwaka 1949.

Saronge alitawala muda mrefu sana, watu Wakamageta wakawa wanaanza kudai warudishiwe utawala wao, kutoka kwa kuunganishwa

Colonial Times

When the Germans came to the Lake Province the border with the British between Kenya and Tanzania was the Kuja River, which is in the South Nyanza Province of Kenya. After a long discussion they came to an understanding and moved the border where it is today, dividing the peoples of Miuu and Rieri, Kamageta and Kaler, Suba Kuria and Sirari and going on to Namanga up to the border at Mombassa and Arusha, Moshi and Tanga. Since the Germans came to the Lake Province, Tanganyika, four age-sets have passed and 1935-1990 is the fifth.

At the times of the funeral of Chief Amuko Nyakoga of Shirati, one Kanyamkago, Kenya man came wearing ostrich feathers that were woven into a hat, and carried others in his hand as he danced with them when the drums were beaten. The attire, together with this kind of dance was called the Boya. The children that were born during this time were named Boya, like the wife of Pastor Nashon Kawira of the Mennonite Church who gave birth to Manaeni Kawira.

At this time Aging' of Kanyamkago was competing with Ogola Ligi of Kamageta when Joel Wadugu was playing the small drum. At this time Ogola Ligi sang a song in Luo that meant, "I have dressed myself beautifully, the child of Ongayo, a garment made of ostrich feathers fits me well." At that time people knew each other well, for example when something like the death of Mzee Mashuhuri, or like that of Amuko, took place word traveled quickly and the courageous people from neighboring countries would come to demonstrate their bravery. And because the people of Shirati had come from there in Kenya to Tanganyika, and there were so few of them in the land, it was easy to get to know everyone. After the death of Amuko then Nyatega took the chiefship.

The leadership of the Kamageta was inherited as in other places at this time and Ochuodho passed it on to his child, named Nguru, who ruled until he died. He then passed the rule on to his brother, named Kidw Ochuodho (Kidew Ruath chuor Kagose), this was his praise name which said that he was Kidew, the bull of the boss, Kagose of Minudi of Buturi. After the death of Kidew, then Petro Mwai Ochuodho took the chiefship and he began to persecute people by hitting them and taking away their wealth. That is way he was imprisoned in colonial times. Then Ochuodho Nguru, his father, said that Saronge Odol of Utegi should be given the chiefship this time, because the people of Utegi brought the Kamageta to this country and Saronge brought the Kamageta together with Utegi in 1949.

na Utegi. Haikuwa rahisi, maana Saronge hakupendelea jambo hilo. Lakini wakati Mzee Seka Wagumba alipowekwa kuwa Kilimali wa D.C. akija katika sehemu za Nyanda za chini ya Wilaya ya Tarime, alianza kufanya mpango juu ya madai ya Wakamageta akimwaambia Bwana D.C. kwamba, “Wakamageta walikuwa na Utawala wao, na Saronge aliwaunganisha na jambo hili wengi wanachukia kwa hiyo wanakuomba ukubali ili umweke mtu wa Kamageta awe akitawala Kamageta na Utegi itawaliwe na Sarungi.” Bwana D.C. alikubaliana naye na Otieno Maua wa Ochuodho akawekwa kutawala Kamageta tena. Seka Wagumba yeye aliwatetea sana kwa sababu alikuwa ameo mtoto wa Ochuodho Nguru. Otieno alichukuwa utawala mwaka 1951.

Watu wa Kamageta kwanza waliishi katika Kisiwa cha Mageta, ilioko katika Ziwa Victoria na hata mnamo mwaka wa Uhuru wa Kenya 1963, Mzee Oginga Odinga (*Jaramogi*) alitaka watu wa Kamageta watoke Tanganyika warudi waishi katika Kisiwa chao cha asili. Jambo hilo lilipowafikia Wakamageta wao pia walituma watu wachache, akiwemo Ondiegi Achar, wafuatane na waliotumwa na Jaramogi hadi wakafika huko Kisiwa cha Mageta. Na waliporudisha habari kwa Wakamageta walisema kwamba, “Pale sasa ni padogo mno watu sasa tumeongezeka na tunazidi kuongezeka kwa hiyo hatuwezi kutosha pale.” Na jambo hilo halikufuatiliwa tena hadi wakati huu.⁹

9 Wazee walioshirikiana kutoa maelezo ya Wakamageta walikuwa, 1. Opanga Oole, 2. Pastor Garius Ndege, 3. Manael Wadugu, 4. Joel Wadugu, 5. Ochieng Agala, 6. Nya Kinyo Ochieng, 7. Oketho Ochuodho.

Saronge ruled for a long time until the people of Kamageta began to claim that they should be given back their own rule, from before they were joined together with Utegi. This would not be easy because Saronge did not want them to leave. But when Mzee Seka Wagumba was appointed as an assistant to the District Commissioner, in the section of Nyanda, under the District of Tarime, he began to make a plan concerning the claims of the Kamageta. He told the District Commissioner that the Kamageta had their own rule before Saronge took them down. He said that many people were upset and request that you put a Kamageta person as the chief of Kamageta and Saronge over the Utegi. The District Commissioner agreed with him and Otieno Maua of Ochuodho was installed to rule the Kamageta. Seka Wafumba spoke for them because he had married the daughter of Ochuodho Nguru. Otieno took the chiefship in 1951.

The first Kamageta people lived on the Island of Mageta which is in Lake Victoria and even in the year of Kenya's independence, 1963, Mzee Oginga Odinga (Jaramogi) wanted the people of Kamageta to leave Tanganyika and return to live on their original island. This request reached the Kamageta and they sent back messengers, among them Ondiegi Achar, who should go back with those sent by Jaramogi to reach Mageta Island. When they came back with their report to the Kamageta they said, "that place now is so small for all of us since we have increased our numbers and continue to grow, we could not find accommodation there." So that matter has not been brought up again up to the present.⁹

9 Main informants for Kamageta history were, 1. Opanga Oole, 2. Pastor Garius Ndege, 3. Manael Wadugu, 4. Joel Wadugu, 5. Ochieng Agala, 6. Nya Kinyo Ochieng, 7. Oketho Ochuodho.

WALOWA (WATURI)

Watu hawa, mji wao uliojulikana kwanza ni Got Ramogi, huko Imbo. Na baada ya kutoka huko kwa mambo ya vita na njaa, Walowa walitelemka hadi Uyoma. Na pale pia walikaa lakini kwa mambo hayo ya vita na njaa yaliwahamisha wakaenda tena Mirunda, nchi inayopakana na Waondo na Wasaki. Na hapo wakafuakuzwa na vita kati yao na watu wa Wasaki. Na kutoka hapo walikwenda Burosienyore, karibu na Olambwe, nchi ya Wakaksingiri, karibu na Karachuonyo. Neno hili la Burosienyore ni (shimo limeporomoka), katika sehemu hii ya Burosienyore pia walihama kwa sababu ya vita kati yao na watu wa Kasigunga.¹

Jinsi Turi alivyoitwa mtoto wa Mlowa

Siku moja wake wa Mzee Mlowa walikwenda kusomba mtama ambao walikuwa wamevuna na wakarundika huko shambani na wakawa wanayasomba pole pole. Na walipofika pale shambani walikuta mtu amekaa karibu na rundo la mtama, na akiwa anatafuna mtama.

¹ Ochieng' Siso. Kuna sehemu mbili tofauti zinazoitwa Ramogi . Ya kwanza iko Sudan na ya pili Kenya. .

LOWA (TURI)

The original home of the Turi was in Got Ramogi in Imbo. When they left that place because of war and famine they moved down to Uyoma and settled there for a while but had to move again because of famine and war and went to Mirunda, the country which borders the Ondo and the Saki, where they were chased out by a war with the Saki. From there they went to Burosienyore, near to Olambwe, the area occupied by the Kaksingiri, near Karachuonyo. Burosienyore is a Luo word meaning “a sunken hole.” They left this area of Burosienyore because of war between them and the people of Kasigunga.¹

How Turi Came to be the Child of Mlowa

One day the wives of Mzee Mlowa had gone to collect millet that they had harvested and piled in the field. They were slowly collecting one heap at a time. When they arrived at the field they found a person sitting near a pile of the harvested millet and chewing on a stalk of millet.

¹ Ochieng Siso. There are two places named Ramogi. The first is in Sudan and the second is in Kenya, in memory of the first place of their origins.

Wale wanawake walisema naye lakini hawakuelewana, maana yule mtu hakujua Kijaluo na wale wanawake hawakuelewa lugha yake. Basi walimwacha pale shambani na wakarudi nyumbani wakiwa wamebeba kiasi cha mtama. Na walipofika wakamuelezea Mzee Mlowa waliyoyaona, na wakasisitiza wakisema, “Jambo hili hatutaki tuwaambie vijana, maana wanaweza wakaenda kumshambulia huyo mtu na kumua kwamba ni adui.” Basi wao wakaenda na Mzee Mlowa hadi pale shambani na wakamkuta huyo mtu pale, na wakawa wanazungumza naye kwa kutumia ishara, hadi wakaelewana naye. Na wakamchukuwa hadi kwa kwa Mzee Mlowa, na pale walikaa naye na kumpa jina la Turi, maana yake ni “Rundo,” maana alipatikana karibu na rundo la mtama. Turi alianza kujua Kijaluo na akawa anafanya kazi ndogo ndogo pia na kuchunga. Na jambo hili lilimfurahisha sana Mlowa na Mlowa akamwaambia mke wake mkubwa, aitwaye Nyamiembe, ili amchukuwe Turi kama mtoto wake, maana Nyamiembe pia alikuwa hazai. Basi Nyamiembe akawa sasa amepata mtoto na hadi sasa jina la Nyamiembe inasifa sana Buturi na ndiyo inayotambikiwa.

Turi akawa ni mchungaji wa ng’ombe katika mji wao wa Mzee Mlowa, na akawa anasifiwa sana katika kazi hiyo ya kuchunga. Lakini kwa bahati mbaya siku moja ng’ombe moja alipotea, wakati Turi alipokwenda kuchunga, na ng’ombe huyo hakupatikana. Jambo hilo lilichukuliwa kama ni jambo la kawaida, mambo yaliendelea kuwa nzuri kwa Turi. Na ilifika tena siku ambayo Turi alipoteza tena ng’ombe na haikuonekana kabisa. Jambo hili lilimpa Mzee Mlowa mashaka kubwa sana, na akawa anasema kwamba, “Huyu mtu sasa ni mkubwa na huenda ni ujanja ndiyo anafanya, anachukuwa ng’ombe hawa anawapa watu wa kwao na siku akiwamaliza anaweza akapotea pia akaenda huko anapopeleka ng’ombe hao.” “Na kwa sababu hatujui wazo lake, ni heri tumwachishe kazi ya kuchunga ng’ombe, yeye akae hapa nyumbani anisaidie kufua vyuma.”

Basi Turi akawa anamsaidia baba yake kazi ya uhunzi na akawa fundi mkubwa wa kutosha. Alipewa mali na akaoa na akazaa mtoto, aitwaye Onditi (Etienditi) au Otieno Nditi. Na huyo Otieno (Onditi) alizaa vijana wawili, 1. Miswa, ambayo kwa sasa ni ukoo mkubwa uitwayo Kawakswa, na 2. Matula, ambayo ni ukoo pia mkubwa uitwayo kwa sasa Kamatula. Lakini sasa ukoo wa Kawakswa wanaishi katika kijiji cha Oliyo, na Kamatula wanaishi katika kijiji cha Rabuor, na ukoo wa Mlowa wa asili wao sasa wanaitwa Walowa na sasa wanaishi katika kijiji cha Makongoro. Lakini wote sasa wanajulikana kwamba ni watu wa Waturi (Buturi) wakitumia jina la yule aliyeokotwa na jina la baba yao sasa limemezwa. Katika mji wa Mlowa kuna koo mbili ambazo zipo

These women spoke to him but they were not able to communicate or understand each other since the man did not know the Luo language and the women did not understand his language either. As a result the women left this man where they had found him and they returned home with some of the harvested millet. When they arrived home they informed Mzee Mlowa about what they had seen and they expressed concern saying that they did not want this matter to be known by the young men in the village because they might go and harass or kill the person in the fields, treating him as an enemy. So the women went with Mzee Mlowa to the place where they had seen the man and found him in the same place where they had left him. They spoke to him using signs until they were able to understand each other. Then they then took the person with them to Mlowa's home and there they stayed with him and named him Turi meaning "Rundo" or "Harvest" since he had been found near a heap of harvested millet. Turi began to learn the Luo language and to do some little jobs and to herd the cattle. This greatly pleased Mlowa and Mlowa told his eldest wife called Nyamiembe to take Turi and regard him as her own child since Nyamiembe had not given birth. So Nyamiembe now had a child and since then the name of Nyamiembe is praised in Buturi and offerings are made in her name.

Turi worked as a herd boy at Mzee Mlowa's home and became an expert in this job of working with the livestock. But by bad luck one day a cow got lost when Turi was looking after the cattle and was never found. This loss was taken as normal and things went on well for Turi and then another day one more cow got lost while Turi was herding the livestock. Again this lost livestock was not found. This matter made Mzee Mlowa very worried and he suggested, "Maybe this man (Turi), who is now an adult, is acting with cunning and taking livestock to his own people." "Then one day after he has 'lost' all the livestock he might himself disappear and go to his original place where he had sent the livestock." "Since we do not know his thoughts we should relieve him of the job of herding the cattle and instead let him stay here at home and teach him how to work iron."

So he became an expert blacksmith he was given cattle that he used for paying the bridewealth to marry. He had a child called Onditi (Etienditi) or Otieno Nditi and that Otieno (Onditi) also had two boys called: 1. Miswa, whose descendants are now a big clan called Kawakswa, and 2. Matula, whose descendants are also now a big clan called Kamatula. But now the Kawakswa clan are living in the village called Oliyo and Kamatula are living in the village called Rabuor. The original clan of

kutokana na wake zake, ni kama ukoo wa Kogola, ambao ni watoto wa mke wa Mlowa, aitwaye Ogola, binti kutoka Karachuonyo, na wake zake wengine wamejiunga wakawa wanatumia jina la baba yao Mlowa wakawa wanajiita Walowa. Wakati Mzee Mlowa alipofariki, watu wake walitawanyika, na kufutana na njaa pamoja na vita wake wengine walikimbilia makwao na kukaa huko na watoto wao.

Kwa mfano, mke wake mdogo, aitwaye Ogola nyar Diero, alirudi kwao huko Nyakach na akarithiwa na mjukuu wake, aitwaye Miswa, mtoto wa Turi. Miswa pia, mama yake, alitoka huko Karachuonyo na ndio maana alihamia kwa wajomba zake na huyo bibi (nyanya) yake mdogo. Alipohamia kule ndipo waliamua kuishi pamoja kama mume na mke, jambo ambalo halikuwa sawa kufuatana na mila ya Wajaluo. Ukoo wa Kogola mpaka sasa wengi wao bado wako huko Nyakach kwa wajomba wao na wachache ndiyo waliyohamia Buturi hapa Tanganyika kuungana na ndugu yao Walowa na watoto wa Turi. Miswa ndiye walizaa na huyo bibi yake Ogola watoto wote ambao sasa wanaitwa Kogola.²

Wengine wanasema kwamba Ogola Nyar Diero alikuwa mke wa Achieng' Miswa. Maelezo yao ni kwamba Otieno Miswa yeye alioa wanawake watatu. Wa kwanza alikuwa Kimaga, ambayo ni ukoo mdogo wa Kakimaga, katika ukoo mkubwa wa Kawakswa, ndani ya kijiji cha Oliyo. Wapili alikuwa Weho, pia ni ukoo mdogo wa Kawakswa. Na watatu ni Ogola Nyadiero, binti kutoka Nyakach, pia sasa ni ukoo mdogo wa Kawakswa wakijiita Kogola. Baada ya Otieno Miswa kufariki na kuacha wajane watatu, iliyotokea mgogoro wakati wakigawana mali ya mume wao. Wake wakubwa, Kimaga na Weho, wao walichukuwa mali yote, bila kumjali Ogola. Hapo ndipo Ogola akakimbia na mama mkwe wake, ambaye pia alikasirishwa na jambo hilo la ugawaji wa upendeleo. Wao wakaenda Nyakach wakakaa huko, hapo ndipo utengano wa muda mrefu ukatokea. Ogola Nyardiero alizaa kijana aitwaye Onyango, naye Onyango aliwaoa wanawake wawili. Mmoja akiitwa Ouma, binti kutoka Komenya na yeya alizaa Ateng' na Siridugu. Nao wakaoa na sasa ni vijiukoo ndani ya Kogola. Mwanamke wa pili aliitwa Otoy Abong'o, binti kutoka Kogelo, naye alizaa Miera na Wayungu. Nao ni koo ndogo ndogo ndani ya ukoo wa Kogola. Lakini watoto wa Wayungu mara nyingine wanajiita ukoo wa Kendo, hii ni kwa sababu Wayungu alikuwa akijiita Kendo. Kogola wao wanajua kwamba uhusiano mkubwa sana inayosababisha watu kufikiria jambo hilo ni kwamba, baadhi ya watoto wa Mlowa na Ogola Nyardiero walikaa pamoja kule Kano. Na hadi sasa baadhi ya wajukuu wa Mlowa wako Kano wakijiita Jokonyango

2 Mzee Kech. Kech Ogola, Ochieng' Odemsa na Ogo Kingi.

Mlowa is now called the Lowa clan and they are now living in the village called Makongoro. The people are known as the Turi (from Buturi) people, using the name of the person who was adopted with the name of their father, who are now subsumed in the village of the Lowa. This is because the clans that descended from Mlowa's wives are clans such as the Kogola, from Ogola, a girl from Karachuonyo. Mlowa's other wives cooperated and agreed to use the name of their father Mlowa calling themselves the Lowa clan. After Mlowa died his people were separated and left, and as a result of hunger and war some wives ran back to their natal homes, staying there with their children.

For example, his last wife named Ogola Nyar Diero went back to her home in Karachuonyo and was inherited by her grandson, called Miswa, the child of Turi. Miswa's mother was also from Karachuonyo and that is why he moved to be with his maternal uncles. And when his junior grandmother also came there they decided to live together as husband and wife, something that was not acceptable according to the culture and tradition of the Luos. Even now most of the people of the Kagola clan are still there in Karachuonyo with their uncles and only a few migrated to Buturi here in Tanganyika to join their brothers the Lowa and the children of Turi. Miswa and his grandmother Ogola had all the children who are now called the Kogola clan.²

Others say that Ogola, the daughter of Diero, was the wife of Achieng' Miswa. Achieng' Miswa married three wives; the first was Kimaga, from the small clan of Kakimaga, which is from the bigger clan of Kawakswa, in the village of Oliyo. The second was Weho, also from a small Kawakswa clan. The third was Ogola, daughter of Diero, a girl from Nyakach, which is now a small Kawakswa clan, who call themselves Kogola. When Achieng' died he left three widows, who were involved in a dispute when they went to divide their husband's wealth. The two elder wives, Kimaga and Weho, took all the wealth without considering Ogola. So Ogola ran to her mother-in-law, who was also angry about favoritism in the division of wealth. Together they went to Nyakach and settled there, beginning the separation that lasted a long time. Ogola Nyardiero gave birth to a son named Onyango, who married two wives. One was called Ouma, a girl from Komenya, who gave birth to Ateng' and Siridugu. They married and their descendants are now small clans within the Kogola. The second wife was called Otoyee Abong'o, a girl from Kogelo, who gave birth to Miera and Wayungu, whose descendants are also small clans within the Kogola clan. But the children of Wayungu

2 Mzee Kech. Kech Ogola, Ochieng' Odemsa and Oogo Kingi.

Aroya, wanakaa sehemu ya Nyikwa Asoa Kano. Na ukoo wa Kogola ni wengi zaidi huko Kenya Kano na Karachuonyo kuliko wanokaa hapa Tanganyika, ndiyo maana ilileta uhusiano mkubwa kati yao.³

Kupigana vita na Wengine na Kuhamahama

Mji wa Walowa ambayo bado ni ukumbusho sana ni ule wa Uyoma Imbo, pale walikuwa hawajajigawa. Sehemu hiyo ndiyo Mlowa aliokota mtoto wake aitwaye Turi. Kabla ya hapo jina hili la Waturi kutumika nchi ya Waturi ya sasa ilikuwa ikiitwa Walowa, kufuata jina la Mzee Mlowa. Na wakati huo walikuwa bado wanaishi Ndati Kisumu. Waturi au Walowa walianza kuhama hama kwa ajili ya vita na njaa na pia kuhama kwao iliwafanya watawanyike sana. Wengine walikuwa wanabaki pale pale wanapoacha na wengine huenda wanapotoka. Ukoo wa Kogola wengine wao waliishi Karachuonyo, ingawaje kuishi kule kwa muda mrefu haikuleta kutokufahamiana sana. Lakini utengano huo ilivunja nguvu ya Waturi. Bidii ya Mzee Abala Nyawandu, ukoo wa Kogola, kwa kutembelea Waturi wa hapa Tanganyika ndiyo iliyoleta kufahamiana sana na Kogola wa Karachuonyo, hata mipango ya wao kuhama ilitokana na yeye.⁴

Siku moja Walowa walikuwa wakipigana na wa Kasigunga na alikuepo mgeni moja aliyetembelea wakwe zake wa Kasigunga, na siku hiyo mgeni huyo alikwenda kuona vita hiyo, na alikaa mbali sana na hao watu waliokuwa wakipigana. Lakini kwa bahati mbaya Walowa walitupa mshale na ukaenda kule aliko na ukamchoma huyo mgeni. Na alilia na kusema, “Mshale huu umefikaje mbali hapa, basi naomba munigeuze niangalie mji wa hao watu wa Walowa kabla sijakufa.” Basi, wale wakwe zake wa Kasigunga walimugeza na alipoinua macho na kuangalia mji wa Walowa uliozungushwa na udongo na mawe na kuinuka sana, huyo mgeni alikata roho na alifariki. Na pia mji wa Walowa ukuta wake huo ikaporomoka yote kwa mara moja, na wakati huo huo Walowa wakashindwa vita na kukimbia.

Tokea hapo Walowa wakaenda hadi Kolanya, sehemu ya Kwabwai na walikaa pale kwa muda na wakafukuzwa. Sababu ya kufukuzwa ni kwamba, siku moja watu wa Walowa na Wagire walifanya mkutano usiku, na nia yao ilikuwa kupanga jinsi wanavyoweza kuwapiga watu

3 Alfayo Okinda, 1991, aliihesabu rika hadi kufikia Achieng’ Miswa: Alfayo Okinda wa Onyango, Onyango wa Odindo, Odindo wa Owiti, Owiti Kendo, Kendo Onyango, Onyango wa Wayungu, Wayungu Onyango, Onyango Achieng’ Miswa, Otieno (Miswa ilikuwa jina lake la utani, maana yake yeye alikuwa mchochezi wa maneno. Neno la Swayo ni kuchochea.) Otieno Miswa wa Otieno Nditi wa Turi, Turi wa Mlowa.

4 Ibid

call themselves the Kendo clan, this is because Wayungu used to call himself Kendo. The Kogola know that the important relationship which causes people to make these claims is that some of the children of Mlowa and those of Ogola Nyardiero lived near to each other in Kano, and even now there are some of Mlowa's grandchildren in Kano, calling themselves Jokonyango Aroya, from Nykwa Asoa, Kano. There are many of the Kogola clan in Kano and Karachuonyo, more than live in Tanganyika, which is what brought about the important relationship between them.³

Battles with Other Peoples and Further Migrations

The Turi settlement that is still well remembered is that of Uyoma Imbo from before they were divided and where Mlowa adopted a woman and her son, called Turi. Before this the name Turi was not used, the land of the Turi was called Lowa, after the name of Mzee Mlowa. At his time they still lived in Ndati Kisumu. The Turi, or Lowa started moving because of wars and famine, which resulted in their division, some always stayed behind and others went on. Some of the Kogola clan went to Karachuonyo and although they lived there for a long time it did not result in a lack of understanding and cooperation between them and those they left behind. But this division did break the strength of the Turi. The efforts of Mzee Abala Nyawandu, from the Kogola clan, to visit the Turi in Tanganyika is what brought them to get to know the Kogola of Karachuonyo well and he was the one who made their plans to move.⁴

One day the people of Buturi were fighting with the people of Kasingunga and there was a visitor who had come to see his in-laws of Kisigunga. He went to watch the battle and sat far away from the fighting, but by bad luck the Buturi people shot an arrow that went over where he was and hit this guest. He cried and said, "How did this arrow reach me so far away? I beg you to turn me so that I may see the village where these Buturi people come from before I die." So his in-laws turned him and he opened his eyes to see the Buturi village that was surrounded by mud and stonewalls that were raised up high. The guest then died and the wall of the Buturi village fell down all at once. Then the Buturi people were defeated in war and ran away.

3 Alfred Okinda, 1991, counts his genealogy back to Achieng' Miswa like this: Alfayo Okinda son of Onyango, son of Odindo, son of Owiti, son of Kendo, son of Onyango, son of Wayungu, son of Onyango, son of Achieng' Miswa. (Miswa was a nickname, meaning that he liked to tease with words. The word "swayo" means teaser.) He was the son of Otieno Nditi, the son of Turi, the son of Mlowa.

4 Ibid.

hawa wa Kwabwai vita, ili waweze kugawana nchi. Nia yao ilikuwa kwamba watu wa Bugire wao watakwenda Bande Kadem. Na wakati wakiendelea na mkutano wao wa usiku, alikuja mchawi mwanamke wa Kwabwai na huyo mwanamke aliposikia watu wanazungumza, yeye alisogea karibu sana na akajificha nyuma ya nyumba na akaanza kusikiliza mazungumzo ya watu hao wa Bugire na wa Walowa. Baadaye yule mchawi akarudi kwake, bila kufanya uchawi uliyomleta. Kesho yake yule mwanamke alipiga kelele akiwaita watu wote wa Kwabwai ili wajikusanyike, ana neno la kuwaambia. Basi watu wote wakakusanyika na akawaambia akisema, “Nye watu wa Kwabwai nakubaliana na neno lenu munalosema kwamba mimi ni mchawi, ni kweli mimi ni mchawi, lakini uchawi wangu sasa utawaokoa.” “Maana leo usiku nilikwenda katika mji wa Walowa, ili kufanya kazi ya uchawi wangu, lakini kwa bahati nzuri nilikuta watu wa Walowa na wa Bugire walikuwa na mkutano wao wa kisiri usiku, wakipanga jinsi ya kuwapiga vita ili muwaachie Bugire nchi na Walowa wao waende wapigane na Wakadem huko Bande, ili wakataeu kutoka kule, wakielekea huku, ili waweke mpaka na Bugire.” “Je, wanaume wangu mumenisikia vizuri?” Alipomaliza maelezo yake, watu wa Kwabwai walipigana kufukuza Walowa na watu wa Bugire kabla hawajapanga siku ya kuwapiga Kwabwai vita, siku hiyo Walowa walihamia Sadia, na wengine wakaenda Kadem, Kanyamkago, Kabuoch, Kanyamwa, Gem na Karungu.

Tokea mji wa Got Ramogi, mji wa Walowa hadi Konya, viongozi wa Walowa walikuwa Majiwa na Gimono, ndiyo walikuwa na madawa ya kutafuta nchi. Lakini sehemu zote waliopata walifukuzwa kwa vita pamoja na njaa. Jambo hili ilianza kusumbua mawazo ya Walowa sana, hasa wakati walipotawanyika kutoka mji wa Kolanya.⁵

Waturi jina hili lilianza kutumiwa baada jina la Walowa kushindwa kupata na kujenga nchi, maana jina la Walowa lilitumika katika sehemu tano za nchi ambazo Walowa walipata lakini walifukuzwa na maadui na kuacha sehemu hizo. Na walipofika Nyandiwa ndipo waliamua kutumia jina la Waturi, yaani ukoo wa Turi, mtoto aliyeokotwa na Mzee Mlowa. Na jina hilo likafuta jina la Mzee Mlowa, kwa bahati nzuri lilipotumika ndipo nchi ikapatikana na sasa limetulia hadi leo. Jina hili lilibuniwa na Mzee Kagose Minudi, aliyewaongoza hao watu kwa dawa yake na akawaleta Tanganyika, wakitokea katika mji wao wa Nyandiwa, ambako watu wa Walowa walipigwa sana vita na watu wa Kamageta na Waganjo. Na hata siku moja Osure, baba wa Omeme wa Walowa, alifanikiwa kumua shujaa mkubwa wa Waganjo, ndipo Walowa wakapata unafuu wa vita.

5 Ochieng' Siso.

After that the Buturi went up to Kolanya, in the land of the Kwabwai, until they were chased out. The reason for leaving was because one time the Turi and Gire people met at night. Their goal was to find a way to beat the Kwabwai so that they could divide the land amongst themselves. Their hope was that it would turn out so that the Gire would go to Bande Kadem. While they were going on with their night meetings there appeared a witch from the Kwabwai. When she heard them talking she came closer to the house, hiding behind the house and listening to all that was said between the Gire and the Turi. Afterwards the witch went to her house without doing the sorcery that she had intended that night. The next day this woman called together all of the Kwabwai people to talk to them. When all of the people gathered she told them, "It is true what you say that I am a witch, but by witchcraft will save you today because last night I went to the Turi village to perform my witchcraft. But by good luck I found the people of Turi and Gire having a secret meeting at night. They were planning how to fight you in war. They want you to leave this land to the Gire so that the Turi can go and fight with the Kadem in Bande and occupy all the land up to there up to the border here with the Gire. You men, have you heard me clearly and properly?" When she finished her story the people of Kwabwai attacked the Turi and the Gire before they could complete their plans to attack the Kwabwai. After that day the Turi moved to Sadia and others went to Kadem, Kanyamkago, Kabuoch, Kanyamwa, Gem, and Karungu.

From Got Ramogi, the home of the Turi, up to Konya the leaders of the Turi had medicine that they used to find land to settle, they were called "Majiwa na Gimono." But in each place they were chased out by war or hunger. This began to bother and worry the Turi a lot, especially when they divided after leaving Kolonya.⁵

The name Turi begun to be used after it was clear that Lowa's name had failed to build a nation. The name of Lowa was used in five different areas of the country founded by the people of Lowa but each time they were chased away by enemies and had to leave those areas. When they arrived at Nyandiwa they decided to use the name Turi, which is the clan of Turi, the child who was adopted up by Mzee Mlowa. That name caused the name of Mzee Mlowa to disappear and, fortunately, when it was used they managed to gain their own land and settle. This name was invented by Mzee Kagose Minudi who led the people using his supernatural medicine and brought them to Tanganyika from their home in Nyandiwa where the people of Kamageta and also the people of

5 Ochieng' Siso.

Walowa walipohamia Nyandiwa walikwenda Sadia, kati ya Karungu na Gwasi, pia pakashindikana na wakahama tena na wakaenda Kolanya, kati ya Kobwai na Kadem kuelekea Kanyamkago. Hapo pia wakafukuzwa na wakaenda hadi kule Awendo. Na hapo Awendo ndiyo Walowa waliangamizwa katika vita kati yao na watu wa Lang'o. Na ukoo mdogo wa Walowa waliouwawa sana ni Kajanga na Koluoch, maana watu wa Lango walikuwa wanakuja hapa Awendo, sehemu ya Uhandu Akoko, karibu na mlima wa Sagawa ulioko mpakani mwao na Lango. Hapo ndipo mashujaa wote wa Walowa walimalizwa, na watu waliobaki wakawa wanatawanyika ovyo, kila mtu anakimbilia kwa jamaa zake kama kwa wajomba hasa wanawake walikimbia makwao pamoja na watoto wao. Ilichukuwa muda mrefu sana ikiwa watu hawa wa Walowa hawaeleواني kwa sababu walitawanyika mbali.⁶

Uongozi wa Kagose Minudi

Mwisho wa kuangaika kwa Mzee Mlowa, ni kwa sababu ya mjukuu wake, Minudi, alioa binti wa Mzee Odula, wa nchi ya Waondo. Na Minudi akazaa naye mtoto aitwaye Kagose. Na huyu Kagose alipenda sana kuishi kwa babu yake, Mzee Odula. Na huyo babu alikuwa ni Mganga sana, hasa kwa madawa ya kushinda vita pamoja na dawa ya kutafuta nchi na mengineyo. Kwa hiyo huyo Mzee Odula alimfundisha mjukuu wake, huyo Kagose, maana Kagose yeye alikuwa akitumwa sana na huyo babu yake bila kunung'unika na akawa anatumwa kuchuma madawa na kuyatayarisha kwa babu yake kutumia kwa Uganga wake. Kagose alitoka katika ukoo uliokuwa maskini sana, maana Minudi yeye hakuwa na mali ya kuoa ila alimchukuwa binti wa Odula, akiwa na mimba, pia alikuwa ni msichana mwenye ugonjwa wa ukoma, ambao ulimuaribu mwili sana akawa kama kilema. Kutokana na umaskini wa Minudi na ulemavu wa huyo mke wake, ilifanya huyo kijana wao Kagose apende sana kuishi kwa wajomba zake.

Basi Kagose ikawa anajua sana uganga wa babu yake, Mzee Odula. Hata siku Odula alipokuwa amechoka sana na uzee na kifo kinamsogelea, alimuita huyo mjukuu wake kwa siri na kumpa husia akisema, "Wewe waache hawa wajomba zako, maana naona nikiwatuma hawanijali na mimi ndiye niliyewazaa." "Sasa, wewe, Kagose siku nitakapokufa wewe utafute Beberu kubwa la mbuzi, lenye manyoya mengi, uje uchinje katika kilio changu." "Na wakati huo watu wa Mirunda watafanya sherehe ya mtambiko ya mazishi (*Teng'o*) kwa muda wa siku mbili na muda huo wote haitatokea dalili ya uganga kwa watoto wangu hao."

6 Mzee Kech.

Ganjo beat the people of Turi badly in war. One day Osure, the father of Omene of Buturi succeeded in killing a courageous man of the people of Ganjo, which gave the people of Buturi some gain in the war.

When the people of Buturi or Walowa migrated from Nyandiwa they went to a place called Sadia, between Karungu and Gwasi, and again were defeated and went to a place called Kolanya between Kobwai and Kadem, on the way to Kanyamkago. Even there they were chased out and they went to Awendo and there in Awendo the people of Mlowa fought a war with the Lango people. Those who suffered the most loss were those from the small Lowa clans called Kajanga and Koluoch because the people of Lango were coming to parts of Awendo called Uhandu Akoko near Sagawa hill, situated at the border between them and the Lango. That is where all the warriors of the Lowa were finished off and the people who remained each ran off in different directions to their relatives such as their uncles and the wives ran to their relatives with their children. For a long time after that the people of Lowa didn't have any relationship between themselves because they spread out so far.⁶

The Leadership of Kagose Minudi

The end of Mzee Mlowa's troubles came when his grandson, Minudi, married the daughter of Mzee Odula, from the country of the Ondo. Minudi had a son with her called Kagose. Now this Kagose liked to stay with his maternal grandfather, who was a great healer, especially with medicine to find land and other things. So Mzee Odula taught his grandson Kagose because he would always go on errands for his grandfather without complaining. He used to send him to gather herbs and to prepare them for his grandfather's use in his healing. Kagose came from a very poor clan. Minudi did not have the wealth to pay bridewealth but just took the daughter of Odula, who was pregnant. She was also a girl with leprosy, which had destroyed her body, like that of a cripple. So because of the poverty of Minudi and the disability of his mother, Kagose preferred to stay with his maternal uncles.

Thus Kagose came to know a lot about the healing of his grandfather, Mzee Odula. When Odula was very old and near to death he called this grandson in secret and gave him advice saying, "you must leave those uncles of yours alone, you can see that if I send them on an errand they refuse, even though I am their father." "But you Kagose, on the day that I die, find a male goat with a lot of hair and slaughter it at my

6 Mzee Kech.

“Watu wa Mirunda watangojea kuona miujiza itolewe na moja kati ya watoto wangu kuonyesha kurithi wa uganga wangu na haitatokea.”
 “Na siku ya mwisho wewe chinja beberu watu wale na chukua dawa hii uje uitafulune mdomoni wakati watu wakila nyama, na uteme dawa hiyo kwa nguvu kutoka mdomoni ukielekeza kwenye lango la mji, na utaona nyuki watatoka ghafla na kutawanya watu.”
 “Na hiyo itawaonyesha watu dhahiri kwamba wewe ndiye niliyekuachia dawa.”

Basi muda mrefu ulipita na Mzee Odula akafariki na maandalizi yakawa yanafanywa kama ilivyo desturi ya Waluo na pia kwa mganga maarufu kama Mzee Odula. Na kama alivyotoa husia, vijana wake kila mtu alitarajia ama alitarajiwa kwamba itatokea dalili au muiujiza kuonyesha kumiliki kwake uganga wa baba lakini haikutokea. Na yalipokaribia mambo ya matanga kumalizika ndipo Kagose alifanya kama alivyoagizwa na babu yake na nyuki walitokea kwa uwingi na kuanza kufukuza na kuwauma watu. Na Kagose na mama yake wao wakaondoka haraka wakaenda kwao kwa Mzee Minudi, maana kama wangepale wangeweza kushambuliwa na watoto wa kiume wa Mzee Odula kwa kuwanyang’anya uganga wao, maana alipopuliza dawa kwa nguvu na saa hiyo hiyo nyuki walianza kushambulia watu, hiyo ilionyesha ishara ya uwezo aliourithi. Basi nyuki walipotulia na watu wakakaa wakaanza kuuliza mahali alipo Kagose na mama yake. Lakini alikuwa ameisha toroka na mama yake. Wajomba zake nao wakaja juu wakimsaka kwa mkuki ili wamuue kwa saabu amewanyang’anya nguvu yao. Tokea hapo Kagose akawa mganga mwenye nguvu sana na akaanza kuganga watu pamoja na kusaidia Walowa kupata nchi yao.⁷

Basi tokea hapo dawa ya Mzee Kagose ikaanza kazi. Kabla ya hapo nchi ya Buturi ilikuwa ikitumia jina la Walowa, na jina hili liliachwa wakati uongozi wa Majiwa na Gimono ilipochukuliwa na Kagose na ikawa inaitwa Waturi. Kwa hiyo walionelea jina la huyo Turi ndiyo litumike badala ya baba yake. Siku moja Mzee Kagose alikwenda kwa Gimono na akamwaambia Gimono Radeny, “Wewe ni baba yetu wote na nchi yetu bado iko chini ya imaya yako wewe na Majiwa, na sasa watu wetu wametawanyika tokea siku ile ya vita ya Kolanya na hatupo pamoja sasa, na wala hatuna nchi iliyosimama kwa jina letu, lakini kwa bahati nzuri nimepata nchi tunayoweza tukajenga na kuishi ila tunaweza kwenda kwa idhini yenu.” Basi Gimono akamuambia afanye jitihada ili nchi hiyo ipatikane.⁸

⁷ Oatiak, Kech Ogola, Mkami Mwita.

⁸ Ochieng’ Siso.

funeral.” “At this time the people of Mirunda will hold a large feast and with offerings at the funeral for two days.” “But during all this time no sign will appear concerning the power of healing for my children.” “The people of Mirunda will wait to see a miracle from one of my children which would demonstrate that he has inherited my healing, but it will not happen.” “On the last day you must slaughter the male goat and let the people eat, then take this medicine, chew it while the people are eating and spit is out towards the gate of the compound. Then when the bees suddenly appear to disperse the people they will know that you have inherited my medicine.”

A long period passed and then Mzee Odula died. All the preparations were carried out in accordance with Jaluo tradition and in deference to a powerful healer like Mzee Odula. And just as he had predicted all his children were expecting a sign to appear to show which one of them had inherited the medicine, but nothing happened. And when the funeral was about to be completed, that is when Kagose did as he had been told. Many bees appeared, dispersing and stinging the people. Kagose and his mother left immediately and went back to their home with Mzee Minudi. If they had stayed the sons of Mzee Odula could have attacked them in order to take away his healing because they had seen proof of the power of his inheritance when he spit and the bees appeared. After the bees settled down and the people gathered again they began to ask where were Kagose and his mother? But they had already escaped. His uncles followed him with spears and wanted to kill him because he had taken away their power. From then on Kagose became a very powerful healer and started treating people as well as helping the Walowa to find their own land.⁷

At that time then Mzee Kagose’s medicine began to do its work. Before that time the country of the Buturi used the name of Lowa. This name was dropped at the time that the leadership of “Majiwa and Gimono” was taken up by Mzee Kagose who changed the name to Turi. They decided that the name of Turi should be used instead of the father’s name. One day Mzee Kagose went to Gimono and he said to Gimono Redeny, “You are the father of us all and our land is still under your faith, you and Majiwa, and now our people have separated from that day of the war at Kolonya. We are not together, neither do we have land that we can call our own after our own name but by good luck we can get good land to settle on, build our houses and to call our own.” So Gimono told

7 Oatiak, Kech Ogola, Mkami Mwita.

Jaribio ya Kwanza ya Kagose

Jaribio aliyofanya Kagose kwa dawa ya babu yake alifanya wakati majadiliano kati yake na Ogiro Mifuong’o wa Kadem. Maana Kadem walikuwa na dume la ng’ombe ambaye walimpa jina la Akugo, na huyu ng’ombe alikuwa akipitishwa katika milango ya mji wa wageni wanaokaa hapo Kadem. Na kila mara alikuwa akipitishwa wakati wa mavuno ya mazao na wanapompitisha inabidi wenye mji huo watowe mtama ama ulezi kumpa wale waliokuwa na huyo ng’ombe. Hii ilikuwa ni kama kodi wanayopewa wenye nchi asilia. Jambo hili Kagose alikasirishwa sana, na alijaribu kumkataza Ogiro Mifuong’o, mwenye ng’ombe huyo, asifanye hivyo, lakini Ogiro na wenzake hawakuacha tabia hiyo.

Basi siku moja Kagose alimuambia Msangia wa Kakaseru kwamba, “Nitafanya dawa ili ng’ombe hili liibiwe na kuchinjwa, ili iwakomeshe watu wa Kadem.” Na kwa kuwa jambo hili lilichukiza watu wa Kakaseru na Wabuturi wote waliokuwa wakikaa Kadem, walitaka Kagose ajaribu kama ataweza. Licha ya kutoa mavuno, iliwabidi hawa wageni wakaaji wa Kadem, kila wakichinja ng’ombe kwa wageni wao, hasa wakati wa arusi ya binti wao kuolewa na wakichinja ng’ombe wao wenye ng’ombe hawakuruhusiwa kugawa kama wanavyotaka wao. Ila ilibidi watu wa Kadem ndio waje kugawa nyama ikiliwa na wazee. Basi ilibidi watu wa Kadem ndiyo wanaochagua ni wakina nani watakuja kula nyama hiyo katika mji wa huyo mgeni mkaaji. Hivyo hivyo hata kwa nyama ya kidari, ambayo huliwa na vijana peke yao. Ilibidi watu wa Kadem ndiyo waalike vijana wanaowapenda kuja kula nyama hiyo katika mji wa wageni wakaaji.

Katika sehemu ambayo Wakadem walikuwa wakichunga na katika mji wa Mifuong’o, watu wa Kanyamkago wakaja wakashambulia wachungaji na wakachukuwa kundi la ng’ombe ambalo alikuepo Akugo, dume la ng’ombe aliyekuwa akipakwa madawa (*Ruath Bilo*), na wakaenda nao na wakamchinchinja Akugo. Basi Kagose yeye alikwenda kwa siri hadi kwa mji ambayo huyo ng’ombe alichinjwa na akakuta mama mwenye mji hiyo akitengeneza nyama ya kichwa cha Akugo. Basi Kagose akamuomba huyo mama pembe zake akisema, “Mama naomba pembe hizo ni nzuri sana na ni ndefu, naomba unipatie hizo ili niende kutengeneze niwe nawekea mafuta mazito ya kupaka mkuki usipate kutu.” Yule mama akampa hizo pembe, zikiwa bado hazijatolewa kwenye kichwa. Kagose alikuja nazo hadi Kadem na akamuonyesha Msangia wa Kakaseru akisema, “Unaona sasa mambo ya Akugo nimekomesha, sasa wewe nitakugawia pembe, wewe chukuwa pembe la kushoto na mimi nitabaki na upande wa kulia.” “Na sasa sisi wote (watu wa Kakaseru

him to do everything to get this land.⁸

The First Test of Kagose

Kagose's first test of the medicine that he had inherited from his maternal grandfather was at this time when he had a conflict with Ogiro Mifuong'o of Kadem. The people of Kadem had a bull that they called Akugo. This bull would be passed through the gates of the homesteads of people who were guests in Kadem during the harvest. And as he passed the people who lived there were required to give the owners of the bull some of their harvested sorghum or millet. It was like a tax being paid to the original owners of the land. This made Kagose very angry and he tried to keep Ogiro Mifuong'o, who owned the bull, from doing this. But Ogiro and his friends continued anyway.

So one day Kagose told Msangia of Kakseru that would use his medicine cause the bull to be stolen and slaughtered so that the people of Kadem would stop this practice. And because all the people of Kakseru and Buturi who lived in Kadem hated this they encouraged Kagose to try. Not only did they have to give some of their harvest, but every time that the guest settlers in Kadem slaughtered a cow for their company or for the wedding of their daughters they were not allowed to divide out the meat themselves. Instead they had to call people of Kadem to divide out the meat, which was eaten by the elders and to decide who ate what meat even within the compound of the immigrant settlers. This was even the case for the meat of the chest, which was saved for the youth alone. The Kadem people could call in whomever they wanted to eat this meat in the compound of the immigrant settlers.

After a few days passed the Kanyamkago raided the area where the Kadem grazed their cattle and the home of Mifuong'o. Among the cattle that they stole was the bull Akugo, who was smeared with medicines (Ruadh Bilo). They took them and slaughtered Akugo.

So then Kagose went in secret to the village where the bull had been slaughtered and found the mother of the settlement preparing the head of the bull. Kagose asked her for the horns of the bull saying, "Mother, I can see these horns are very nice and long, I would like you to give them to me so that I can prepare them and use them to keep the thick oil for smearing on spears so they do not rust." The woman gave him the horns before they were removed from the head. Kagose then brought them to Kadem and showed them to Msangia of Kakseru saying, "you can see that I have finished with this issue of Akugo, now I will give you part of

8 Ochieng' Siso.

na Waturi) tutahama kwenda kutafuta nchi yetu.” “Kwa hiyo wewe Msangia utatangulia na watu wako na utasindikizwa na watu wa Kadem na mimi na watu wangu tutasafiri kwenye mtumbwi ziwani na tukifika huko tunakoenda.” “Wewe na watu wako mtajenga upande wa kushoto wa nchi hiyo.” Mambo yote aliyosema Kagose yote yalitendeka na hadi leo Wakiseru wanakaa upande wa kushoto wa Buturi na Wabuturi wanakaa kulia wa nchi wanayokaa katika Wilaya ya Tarime. Pia utakuta haijatokea vita mbaya sana kati ya Waturi na Wakaseru, ni kwa sababu walikula amini pamoja kwa kugawana pembe la Akugo. Wabuturi pia walifanya amini kubwa sana na watu wa Kaksingri na wakawa kama ndugu na hata kuoana ikawa ni mwiko kati ya Waturi na Wakaksingiri na wanaitana Migulo.⁹

Jaribio la Pili la Kagose – Vita Kati ya Kanyamkago na Kadem

Katika vita hiyo watu wa Kadem walikuwa wakiongozwa na dawa ya Kagose. Wakati Kagose Minudi alipokuwa anakaa sehemu ya Kadem Kolal, na Wabuturi wengine walikuwa wanakaa Kabuto Kadem, mara kwa mara kulikuwa kukitokea mashindano ambayo mwisho wake huleta vita vya makabila. Na mara nyingi migongano hiyo ilitatuliwa au kumalizwa kwa madawa. Siku moja mgogoro ulitokea kati ya watu wa Kadem, wao kwa wao, na mgogoro huu ulileta vita kidogo hata Omach wa Owuonda Akubwa alimchoma mkuki Anyango, baba wa Genga. Sababu ya vita hiyo ilikuwa kwamba Kagose alitaka kuhama kutoka Kolal kwao Anyanga ili aende Nyora kwao Omach, na jambo hili lilimkasirisha Anyanga, maana hakutaka Kagose ahame. Omach aliposikia kuwa Kagose amezuiliwa asihame basi alikwenda na wakaanza kupambana na Anyanga na hatimaye akamchoma Anyanga kwa mkuki. Ugomvi wao huo ulizusha vita kati ya ukoo hizo mbili, lakini mwisho waliamuliwa.

Sababu hasa iliyowafanya Kolal wasimruhusu Kagose kuhama ni kuwa walijua kuwa Kagose akihama na madawa yake yaliyokuwa yakiwaletea Kolal ushindi wa vita na utajiri, kwa maana mali waliyokuwa wakiteka vitani baada ya ushindi. Kwa mfano siku moja Kagose aliwapa Kadem dawa ili wapambane na Kanyamkago, ambao walikuwa wakiwasumbua sana Kadem. Wakati huo dawa za Onyuna wa Kanyamkago zilikuwa zikifanya kazi kwa nguvu sana na hata ikawafanya watu wa Kanyamwa nao wawadharau sana Kadem kwa sababu Kanyamwa nao walikuwa wakitumia dawa za Onyuna.

9 Oatiak, Kech Ogola, Mkami Mwita.

the horn, you will take the left horn and I will take the right horn and now we will all move to look for land together.” “And you, Msangia, will go first with your people, escorted by the people of Kadem and I will follow with my people in boats on the lake.” “And when we reach our destination you and your people will build to the left in this land.” All that Kagose said came to pass and even now the Kakseru live on the left side of Buturi and the Turi on the right side of the District of Tarime. You will also find that there has not been any major war between the Turi and the Kakseru. This is because they took an oath together when they divided the horns of Akugo. The Turi also made an important oath with the Kaksingri and became as brothers, even to the point that they are prohibited from marrying each other and they call each other Migulo.⁹

The Second Test of Kagose – the War Between Kanyamkago and Kadem

During this war the people of Kadem were led by the medicine of Kagose. When Kagose Minudi was living in Kadem Kolal some other Turi were living in Kabuto Kadem. From time to time there was competition, which finally resulted in wars between the ethnic groups. These conflicts were often settled by the use of medicine. One day a conflict broke out between the people of Kadem themselves that resulted in a small-scale war in which Omach of Owuonda Akubwa speared Anyango, the father of Genga, who is the father of Muok Genga. This war was caused by the fact that Kagose wanted to move from Kolal at his home of Anyango's and go to Nyora, the home of Omach. This annoyed Anyango because he did not want Kagose to leave. When Omach heard that Kagose was not allowed to move he went and started a fight with Anyango and then speared Anyango. This squabble resulted in a war between the two clans, which was eventually settled.

The main reason that the Kolal people did not want allow Kagose to leave was because they knew that he would leave with the medicine which had given the Kolal victory in war and wealth, which was taken as the spoils of war. For example, one day Kagose gave the Kadem medicine to enable them to fight with the Kanyamkago, who had been bothering them. At this time the medicine of Onyuna of Kanyamkago was very effective and it caused the people of Kanyamwa to despise the people of Kadem, because the people of Kanyamwa were using the medicine of Onyuna.

9 Oatiak, Kech Ogola, Mkami Mwita.

Jambo hili iliwapanya watu wa Kadem washindwe jinsi ya kufanya. Basi siku moja walikwenda kwa Kagose ili awaague, naye aliwaambia kwamba, “Kesho asubuhi wakati wa majogoo wanaume wapiganaji wa Kadem waende wajifiche chini ya mlima kwenye njia ambayo hao maadui hupenda kupitia wakati wakija kwenye mashambulio yao.” Akawapa dawa na kuwaambia kwamba kesho wataona yatakayotokea. Kesho yake wanaume waliwahi wakajificha chini ya mlima kama walivyoelezwa. Lakini Kagose yeye aliwahi asubuhi mpaka kule Kanyamkago na akaingia kwenye mji mmoja akawakuta watu wakinywa pombe ya mkenge. Na mtu mmoja kati ya wale watu akawaambia wenzake akisema, “Mbona yule mtu anayevuta kiko amefanana na Kagose?” Lakini Kagose yeye aliendelea mji wa pili kutoka pale na akaingia humo, na ndani ya nyumba moja katika mji huo alimkuta mwanamke na wakasalimiana na wakaendelea na mazungumzo. Na baada ya muda kidogo tu upepo ukaanza kuvuma kwa nguvu sana na Kagose akamwuliza yule mama kuwa mume wake yuko wapi? Yule mama alimweleza kuwa alikuwa kwenye pombe, na Kagose alimtuma ili aende kumwita haraka kabla ya upepo. Basi yule mwanamke alikimbia haraka sana kwenda kumwita mume wake na wakaja naye. Kagose akamwaambia huyo jamaa kwamba, “Wewe kimbia uwatenge ng’ombe wako kutoka kwenye makundi mengine na ni vyema uwafiche hata kwenye mahame na uhakikishe umewafungia humo kiasi hawawezi kutoka.” Basi, yule jamaa naye akafanya haraka kama alivyoagizwa, na Kagose akaondoka kwenye mji huo na kurudi kwake.

Huko nyuma yake upepo mkali ulianza kuvuma naukafuatana na mvua kubwa sana. Upepo huo na mvua kubwa ulianza kuwatawanya ng’ombe na kuwapoteza hadi wakazagaa ng’ombe wote kwa makundi. Na makundi kwenda kando ya Mto Kuja, sehemu inayoelekea Kadem, sehemu ambayo Wakadem walikuwa wamejificha, na walipoona kundi kubwa la ng’ombe wa Kanyamkago, basi Wakadem wa Kolal walianza kuswaga ng’ombe kwa mbio wakielekea Kadem na walianza kugawana ng’ombe hao kwa wao kwa wao. Kundi hilo ndilo lilikuwa na kundi kubwa la ng’ombe la Onyuna. Na kesho yake watu wa Kanyamkago walijikusanya na wakaelekea Kadem Kolal ili wapambane na warudishe ng’ombe yao.

Hapo ndipo Kagose alimwaambia Ater Pond Jonam kwamba, “Wewe ndiye shujaa ambaye atapambana na shujaa wa Kanyamkago aitwaye *Ogwasi Pond Kanyamkago* (Ogwasi radi ya Kanyamkago) na wewe, akija, weka ngao chini na uishike vizuri na akija kukuvamia uache ngao na

As result the people of Kadem did not know what to do. So one day they went to Kagose for treatment, and he told them that the following day at dawn all the male warriors from Kadem should go and hide at the foot of the hill, which is on the road along which the enemy often passes when they are coming from their battles. He gave them medicine and told them that the next day they would see the results. So the following day the men went and hid where they had been told. But Kagose himself left early in the morning for Kanyamkago and when he reached the village he found them drinking beer. One of these people said to his friends, “doesn’t that person smoking his pipe over there resemble Kagose?” But Kagose went on to the next village and entered one of the houses where he met a woman. They greeted each other and began to talk. After a short time the wind began to blow very hard and Kagose asked her where her husband was. The woman told him that her husband has there drinking beer. So Kagose sent her to call him quickly before the big wind came. So the woman ran very fast to call her husband. When she came back with him Kagose told him, “go and separate your cattle from the rest and then hide them in the abandoned village, being sure that they are tied fast in there so that they cannot get free.” So then this man quickly did as he was told and Kagose left the village and went back home.

On his way a strong wind started blowing and a heavy rain fell behind him. The wind and the rain began to confuse the cattle and drive them out until they were lost and wandered in groups until they reached the Kuja River, in the area toward Kadem, where the Kadem warriors were hidden. When they saw the big herd of cattle from Kanyamkago coming the Kadem of Kolal started driving them towards Kadem and divided the cattle amongst themselves. This group got the largest share of Onyuna’s cattle. The next day the people from Kanyamkago got together and went to Kadem Kolal to fight and take back their cattle.

That is when Kagose told Ater Pond Janam, who was from a group of people who lived near the lake shore, “you are the champion that will fight the champion from Kanyamkago, called Ogwasi Pond Kanyamkago, known as the ‘lightening’ of Kanyamkago.” “When he comes stick your shield down in the ground and hold it properly, then when he comes at you leave the shield and catch him, sticking him with your spear so he won’t be able to get away.” The rest of the Kadem got ready to fight with the Kanyamkago. The battle started and they began to throw their weapons at each other. That is when Ogwasi Pond

umshike na umchome kwa mkuki hapo hapo, hataweza kukuepa.” Basi Wakadem wote nao wakajiimarisha kupambana na Wakanyamkago vita ilianza wakaanza kutupiana silaha. Na pale ndipo Ogwasi Pond Kanyamwa akamuelekea Ater akafanya kama alivyoelekezwa na Kagose, basi akamchoma Ogwasi kwa mkuki na huko yeye Ater aking’ang’ania kushikilia ngao wakati tako la ngao amelishindilia kwa nguvu aridhini, naye amejificha ndani. Ogwasi alipoanguka chini na kulia basi Wakanyamkago wote uwoga uliwashika na wakaanza kukimbia walipoona shujaa wao amelala chini. Na Wakadem wao waliwafuata nyuma na kuwaua wengi wa Kanyamkago. Jambo hili ndiyo maana watu wa Kadem Kolal hawakupenda Kagose ahame kati yao.

Vita hiyo ilimpa Kagose sifa kubwa sana kwa watu wa Kadem. Na hata alikuepo mpiga ngoma moja alikuwa akimuimba kumsifu Kagose akiimba, “Yaye Eeeee!!! *Mane upiem gi Kagose un Kanyamkago koro ere ng’amonyagi an Kagose ema Onyago Onyuna, mane upiem gi Kagose koro Kagose Onyago Onyuna x2.*” (Namna gani, Eeee! Mulikuwa munajigamba kwa Kagose, nyie watu wa Kanyamkago sasa ni nani ameangushwa chini, Haa! Kagose ndiye aliyemuangusha Onyuna. x2.) Wimbo huo ulipendwa sana na Odol, babayake Saronge wa Butegi. Aliupenda sana hasa wakati akiwa anatengeneza ua la mji wake au kazi shambani alikuwa akisema ulikuwa ikimpa mori ya kufanya kazi kwa nguvu na kwa muda mrefu. Onyuna alikuwa Mtemi wa Kanyamkago na mwenye mali nyingi kwa wakati huo, na alipofariki Ndisio akawa Mtemi, naye alimuachia Kawisa wa Ongudi, naye alimuachia Pius Olima. Na tokea hapo Uhuru wa Kenya ukapatikana na utawala ukawa inapangwa toka serekalini.¹⁰

Majoribio Aliyofanya Kagose ili Watu Waamini Uganga Wake na Kumfuata

Kagose alitumia mbinu nyingi sana ili aweze kuwapatia watu wao nchi. Kutokana na nia yake hiyo, siku moja walifuatana na Olambo wa Wategi, wakaja hadi Rengo, nchi ya Wasimbiti kwa sasa. Na Kagose akapanda mti pale kama alama ya kushika nchi hiyo ili ije iwe yake na baadaye walirudi huko Kenya, akiwa na tumaini ya kufanya mpango ili wahamie nchi hiyo aliyopata. Waliporudi Kenya alikwenda kwa Osure Aliwa na akamwelezea jinsi alivyopata nchi nzuri. Na Osure alikuwa akamuhimiza Kagose afanye jitihada asiogope chochote kwa kutafutia Walowa nchi, na akawa akimwaambia kwamba, “Wewe ni mtoto wa Mlowa, usijibaguwe.”

¹⁰ Odemba na Ochieng’ Samwel Olare.

Kanyamwa went towards Ater and he did as Kagose had instructed. He speared Ogwasi, while at the same time trying to hold his shield, with the butt of the shield stuck in the ground he was protected behind it. When Ogwasi fell and cried, fear gripped the whole of the Kanyamkago troop and they began to run. The Wakadem followed behind them and killed many of them. And that is why the Kadem Kolal did not want Kagose to move from their village.

This war won Kagose much praise and respect from the people of Kadem. There was a drummer who used to sing the praises of Kagose like this, “Yaye, eee!, You people from Kanyamkago used to compete with Kagose, now who has fallen down, Kagose is the one who has tripped Onyuna, you used to be proud, now Onyana has fallen down, x2.” Odol, the father of Saronge of Butegi, used to like this song a lot and he would sing it while he was working on the fence of his compound or in the fields farming, saying that the song gave him encouragement to work hard and for a long time. Onyuna was the Chief (Mtemi) of Kanyamkago, and a very wealth man. After his death Ndisio became the Mtemi, and then Kawisa of Ongudi, he left the post to Pius Odimo and then Kenya became independent and the government chose the leaders.¹⁰

The Further Trials of Kagose to Gain People’s Trust in his Prophecy and Leadership

Kagose tried many different plans to get land or territory for his people. As a result of his desire for his people to gain land, one day he traveled together with Olambo of Tegi to Rengo in the present country of the Simbiti. There Kagose climbed a tree to place a sign of his occupation of that area so that it would now become his own. They returned to Kenya with the aim of moving to the new land that he had identified and claimed for himself. When they returned to Kenya he went to Osure Aliwa and told him about how he had found a good territory and Osure Aliwa encouraged Kagose not to fear anything in his efforts to find land for the Lowa and told him that, as a son of Mlowa, he had no reason to feel inadequate. Kagose went through many trials so that his people would believe in his supernatural powers and follow him.

One day when Mzee Owuoke received sympathy from the whole village because he had ten wives and every house of each of his wives had been burnt by fire. This tragedy really set back Owuoke Nyapala

¹⁰ Odemba, Ochieng’, Samuel Olare.

Ilitokea siku moja Mzee Owuoke aliunguliwa na mji wote, maana alikuwa na wanawake kumi na kila nyumba ya mwanamke iliungua kwa moto. Na jambo hili lilimtisha sana Owuoke Nyapala na ilipita muda na tena nyumba zilizojengwa upya tena ikashika moto. Na safari hii Kagose akamwambia Owuoke kwamba ajenge tena mji mpya na atamtengenezea isiunguwe tena. Na pia akamwambia atampa dawa ile baadhi ya wake za Owuoke ambao walikuwa hawazai wazae. Basi Owuoke alifanya alivyoagizwa na Kagose, na ndipo Kagose alipeleka dawa akamfanyia Owuoke huyo wa Kadem na pia akawapa wake wale waliokuwa hawazai nao walizaa na mji haikuungua na moto tena.

Tenasiku moja watu wa Kanyamkago waliwaleta Lango wakashambulia watu wa Kadem na kuwanyan'ganya ng'ombe. Na Walango walipofaulu kwa jambo hili, sasa walikuwa wanakuja mara kwa mara. Basi siku moja Kagose alimwaambia Osure Alila kwamba, "Watu hawa wa Kadem na Karungu wao wananidharau lakini wakinilipa chochote mimi naweza kabisa kuwapa dawa ya kuwawezesha kuwashinda hao watu wa Lango." "Na kama ukitaka kuona uwezo nilionao, basi leo uende uchunge kondoo wako pale, na ninaona kuna mtu mwingine leo atakuja kuchunga wake karibu, na pale utakapochunga na kuna kitu nitachukuwa kwake adharani na nitakupa bila yeye kujua na atafute na asipate ndipo utajua kwamba naweza kumaliza hao Lango, pia hata nyie Walowa naweza nikawapa nchi." Basi siku hiyo Osure akaenda kuchunga mbali kama alivyoagizwa na Kagose na akawa amevaa ngozi iliyoshonwa pana kama kanzu (*Law simati manopien teng*).

Wakati akichunga aliona mzee mwingine naye amekaa chini, ng'ambo ya mto mdogo akichunga kundi la kondoo, na punde kidogo Kagose alitokea akaenda bila ya kujificha akaingia katika kundi la kondoo ya huyo mzee aliyekuwa amekaa chini akichunga, na Kagose akashika dume moja kubwa la kondoo na akalibeba shingoni na akaondoka naye, akielekea kwa Mzee Osure pale alipokuwa akichunga. Na yule mwenye kondoo akawa anashangaa na akaanza kumfuata Kagose. Kagose alikaza mwendo na alipofika pale alipo Mzee Osure. Hapo Kagose akamwambia Osure asimame wima na apanue miguu yake ili Kagose ajifiche kwa nguo hiyo pana la Osure na Osure akafanya hivyo. Na Kagose na dume la kondoo aliingia katikati ya nguo la Osure akanyamaza kimia. Mzee yule mwenye kondoo alipofika kwa Osure alimuuliza akisema, "Mzee mwenzangu umenionea mtu aliyebeba kondoo wangu akipita hapa?" Osure akasema, "Ni kweli mimi nilikuwa nikimuona akija kama anaelekea nilipo hapa, lakini nashangaa kukuona na yeye simuoni, maana nilikuwa nikidhani mulikuwa naye pamoja." Basi wazee hawa

since even after the long process of building new houses after the fires, they again caught fire and burned down. This time Kagose told Owuoke to rebuild a new village and he would help him so that they would not catch fire again. He would also give him medicine that would enable Owuoke's wives who had not been able to bear children to become pregnant. So Owuoke of Kadem did as had been instructed by Kagose and Kagose administered the medicine that made the hitherto barren wives of Owuoke to bear children and stopped his houses from burning or catching fire again.

Again on another day the people of Kanyamkago brought the Lango, who set about harassing the people of Kadem and stealing their cattle. When the Lango succeeded in their raids they made a habit of coming to steal the cattle of the people of Kadem from time to time. Then one day Kagose told Osure Alia that these people of Kadem and Karungu despised him but if they paid him something he would give them medicine that would enable them to defeat the Lango people. If Osure wanted to see the power that he possessed then he should go and graze his sheep in a certain place. Kagose could see someone else coming to graze his sheep there and would take from him without asking him a certain thing and give it to Osure without him realizing it or knowing. The man would search for it and fail to get it and then Osure would know that Kagose had the power to finish off the Lango people and even take the Lwo to a new territory. So on that day Osure went to graze his sheep in the place where Kagose had told him. And Kagose was dressed in an animal skin that was sewn like a kanzu.

While he was grazing his sheep he saw someone else also seated down on the other side of the small stream grazing his herd of sheep. After awhile Kagose appeared and went without hiding and entered the herd of sheep belonging to that other man that was seated down grazing his sheep. Kagose caught one big male sheep and carried it on his shoulder and went with it toward where Mzee Osure was grazing his sheep. The owner of the sheep was surprised and began to look for Kagose. He hurried along and when he arrived where Mzee Osure was grazing his sheep Kagose told Osure to stand straight and open his legs so that Kagose could hide in his long animal skin dress. So Osure did that and Kagose, holding the male sheep, was hidden in the long dress and he kept quiet. When the owner of the sheep arrived near Osure he asked him saying, "My fellow elder, did you see the person who carried my sheep passing here?" Osure then said that it is true he saw him come as if he was heading in this direction, but he was surprised

walibaki wakishanga pamoja. Na yule mwenye kondoo aliamua kurudi na kuwapeleka kundi lake nyumbani. Ndipo Kagose akatoka miguuni mwa Osure na akamwambia Osure kwamba, “Je, umeona uwezo huo, basi nikipenda kufanya chochote nitafanya.”

Baada ya Mzee Osure kuona alilofanya Kagose alizidi kuhimiza Kagose afanye jitihada ili Walowa (Waturi kwa siku hizi) wapate nchi yao. Naye Kagose alisema kwamba kama Osure watakubali kumpa anachopenda basi yuko tayari kufanya. Mzee Osure akasema wako tayari kumpa anachotaka kama atawapa nchi. Kagose akitaka kumwonyesha Osure na wengine hasa watu wa Kadem uwezo alionao kabla hajaanza kushugulika na nchi ya Walowa.

Basi siku moja kulikuwepo majadiliano kuhusu watu wa Lango wanaoletwa na watu wa Kanyamkago ili wawashambulie watu wa Kadem. Jambo hili ilikuwa ni udhia sana kwa Wakadem. Basi katika mazungumuzo hayo Kagose alisema kwamba yeye akipenda anaweza kutumia dawa yake na watu wa Lango watakoma kuja tena. Jambo hili Mzee Ongele wa Kadem alibisha sana, na akawa anamwambia Kagose, kwamba, “Wewe Kagose dawa yako ni kutibu watu wanaosumbuliwa na shetani utapataje uwezo wa kushinda watu wa Lango?” Kagose akamwambia Mzee Ongele kwamba, “Je, nikiwapa dawa ya kuwashinda, wewe Ongele utanipa nini?” Ongele akamjibu, “Nitakupa chochote hata binti wangu nitakupa.”

Hapo ndipo Kagose akasema, “Kama ni hivyo sasa nitafanya, na sasa nyie wote mjenge mji katika sehemu ya Nyandiwa (Ngome inayojengwa kwa kuzungushwa mawe na udongo na inakuwa kama ua imara kuzunguka mji).” “Na mtakapomaliza kujenga mji huo mimi nitaweka dawa ya kuita Lango na wakija watauawa wote, na ndipo mtajua kwamba mimi ni dume.” (*Unung’è ni an bende Aruath.*) Basi watu wote walikubaliana na mji huo wa Nyandiwa ukaaanza kujengwa haraka sana, na kazi ya kujenga mji ilipomalizika watu wote walikaa. Na Kagose akaanza kutoa mipango yake akasema, “Sasa mnipe chungu kidogo cha kupikia ili niweke dawa ndani yake na nitaiweka katika mji huo mpya na itakaa humo kwa muda na ikifika siku ya hao Lango kuja nitawajulisheni ili muende mpambane nao.” “Na Mzee Asoa wa Kadem ndiye atakuwa mtu wa kwanza kumua shujaa wa Lango na ndipo watu wa Kadem mtawashambulia Walango na kuwazamisha ndani ya Mto Kuja, na wengine watakimbila porini.” Basi watu walifanya alivyotaka na ilichukuwa muda kidogo akawakusanya watu tena na akasema, “Naona wanakuja, sasa nataka Mzee Asoa aende alale katika mji huo mpya na siku inayofuatia wapiganaji wenu waende mapema, maana

to see the this man and not the one with the sheep, because he thought that they were together. The owner of the stolen sheep decided to return and take his herd home. Then Kagose came from where he was hiding between Osure's legs and told Osure, "Now did you see my powers, if I choose to do anything I will be able to do it."

After Mzee Osure saw what Kagose had done he urged Kagose to use his powers to allow the people of Lowa (these days known as Turi) to obtain their own land. And Kagose in turn said that if Osure would agree to give him whatever he asked for then he would do what Osure asked. Mzee Osure said that they were ready to give him anything that he wanted if he would give them their own territory. Kagose wanted to demonstrate to Osure and, especially the people of Kadem, his powers before he began to be work on getting land for the Lowa.

So one day there was a discussion about the people of Lango who lived on the border of Kanyamkago because they were harassing the people of Kadem and this matter was of great concern to the people of Kadem. So during those discussions Kagose said that if he choose to he could use his medicine and the Lango people would not come again. This matter was disputed very much by Mzee Ongele of Kadem and he told Kagose, "Kagose, your medicine is for treating people that are possessed by the devil or an evil spirit and so how will you find the power to defeat the Lango people? Kagose asked Mzee Ongele what he would give him if he did use his medicine to defeat the Lango? Ongele responded by saying, "I will give you anything, even my own daughter I will give you."

That is when Kagose replied by saying, "if that is the case then I will do it and now all of you must build a village in Nyandiwa. (A fort should be built with stone and mud forming a heavy wall all around the village.) And when you finish building that village I will place a signal for calling the Lango and when they come we will kill all of them and then you will know that I am a man (a bull). So all the people agreed and they began to build the village of Nyandiwa hurriedly. When the work of building the village was over all the people sat and waited and Kagose began to reveal his plan saying, "Now give me a small cooking pot so that I can put medicine in it and I will place it in the village that you have just built and it will stay there for some time and the day when the Lango arrive I will tell you so that you can go and battle with them." "Mzee Asoa of Kadem is the one who will be the first person to kill the leader of the Lango and after that the people of Kadem will attack the Lango and drop them into the Kuja River where they will drown and the

watu wa Lango watakuja katika mji kuchukua ng'ombe na humo wewe Asoa utapambana na moja wao na utamchoma mkuki na ndipo watu Wakadem waanze vita nao.”

Siku hiyo wanaume wote walijitayarisha kwa vita na ilipofika alfajiri muda wa majogoo, kama alivyosema Kagose, hao Walango wakazunguka mji huo wakiwa na njuga kubwa miguuni mwao (*Ambororo*) ikipiga kelele ya kuwaogopesha watu wa Kadem. Na pia walitumia aina ya mkuki kubomolea ukuta huo (*Kichina*). Na Walango walipofaulu kubomoa ukuta huo na shujaa wao alipoingia mara moja katika mji huo na pale pale akapambana na Asoa na Asoa akafaulu kumchoma mkuki na huyo mtu wa Lango akalia kwa uchungu mkubwa sana. Na wote Walango walikuwa nje wakashindwa kuingia, na wakaanza kukimbia na ndipo wapiganaji waliojificha wa Kadem wakaanza kuwashambulia hao wa Lango kwa mbele. Na wale Wakadem waliokuwa ndani ya mji wakatoka na kuaanza kushambulia hao wa Lango kwa nyuma. Na siku hiyo Lango waliuwawa sana, na walikimbizwa hadi Gogo Kanyamkago na wengine wakakimbilia Mto Kuja na wakafa ndani ya maji. Siku hiyo wapiganaji wa Kadem, baadhi yao, waliua watu watano Walango wengine walikuwa wakijaribu kujiificha majanini na ikawa wanasakwa kama wawindaji wa kanga (*pedho awendo*). Tangia siku hiyo Walango hawakurudi tena Kadem. Jambo hili lilishangaza watu wa Kanyamkago walishangaa nguvu aliyo nayo Kagose -- huyu si mtu wa kukaa naye jirani, maana anaweza kuangamiza jirani yake na sijui kwa nini nguvu yake hiyo hawezi kutumia kuwapa wa kwao nchi.

Jambo hili lilipotulia Mzee Ongele alimpa Kagose binti wake na akamuoa. Ilichukuwa muda tena Kagose akamwendea Osure na akamwambia kwamba, “Sasa mambo yote sasa yamekamilika ya kupata nchi yetu, sasa wewe unipe mtu moja nitakayejenga naye nchi”. Basi Osure akaanza kuuliza ukoo wote wa Walowa, ili watoe mtu moja wa kujenga nayo nchi. Waliuliza ukoo wa Kawakswa na hawakujibu, akauliza Kamatula, “Ni nani amejitolea kumeza pembe la mnyama,” nao hawakujibu. Na akauliza ukoo wa Walowa, “Ni yupi amejitolea ameze pembe ili tupate nchi yetu kama anavyotabiri Kagose?” Sehemu yote za ukoo tatu kubwa walinyamaza kimya. Basi Kagose akawaambia, “Ingwaje hamtaki, lakini ukoo wa Kawakswa nyie inawabidi mojawapo ameze pembe la mnyama funo (*Tung' mar mwanda*) na pembe hilo litakaa tumboni mwake, hadi tutakapopata nchi yetu, na tukipata nchi yetu ndipo huyo atakunya hilo pembe, na pembe hilo tutalichukuwa na kulizika arithini ili nchi yetu ikae imara, ili Walowa wasihamishwe tena.” Wakati huo jina la Walowa

rest will run away to the wilderness.” So the people did as they had been instructed in a very short time and Kagose assembled the people again and said, “I see them coming, now I want Mzee Asoa to go and lie in the new village and the following day your warriors should go to the village early to take cattle and you, Asoa, will battle with one of them and you will spear him and that will be signal for the people of Kadem to join in the war against them.”

On that day all the men were ready for war. At dawn when the cock crowed, as foretold by Kagose, the Lango surrounded the village, having big iron bands around their ankles making loud noises to scare the people of Kadem and also they used a special log to destroy the walls of the village. When the Lango succeeded in breaking down the wall of the village, their leader immediately entered the village and began to battle with Asoa. Asoa succeeded in stabbing him with the spear so that the leader of the Lango cried in great pain and all the Lango that were outside were unable to enter. They began to run and then the warriors that had been hidden by the people of Kadem started to attack these Lango people from the front and those Kadem warriors that were in the village came out and began fight the Lango that were at the rear. On that day many Lango were killed and they were chased up to Gogo Kanyamkago and the rest of the others were chased to the river Kuja and died in the water. That day the Kadem warriors killed five Lango people. Others tried to hide in the grass and they were flushed out like guinea fowl. Since then the Lango have not returned to Kadem. This event surprised the people of Kanyamkago who wondered about the power possessed by Kagose, saying, “This is not a person to have as a neighbor, he could chase us away at any time and could surely use his power to get his people land of their own.”

When this matter was settled Mzee Ongele gave his daughter to Kagose and he married her. After some time again Kagose went to Osure and told him that now everything was ready for getting their land, “Now you give me one person with whom I will build the country. So Osure began to ask the entire clan of Lowa to identify one person to help build the country. They asked the clan of Kawakswa and they did not respond, he then asked who had volunteered from Kamatula to swallow the horn of an animal so that we could obtain our own territory as prophesied by Kagose? All the three big clans kept quiet, and so Kagose told them even if they did not want it, one person from the Kawakswa clan must volunteer and swallow the medicine from the horn of an antelope. He say, “that horn will stay in his stomach until we shall have obtained our land and when we get our

lilikuwa bado linatumika, haijageuzwa kuitwa Waturi.¹¹

Waturi na Wabugire wanahamia Musoma, nchi ya Wakwaya

Baada ya Kagose kuanza uongozi alishirikiana na watu wengine ambao pia walikuwa hawana nchi, kama wale Wakaksingiri na Wagire. Na akawa anatembea sehemu nyingi ili aone mahali pazuri pa kujenga. Na safari zake hizo alikuwa anafika hata Tanganyika akijifanya ni mfanyabiashara pia na kutibu watu. Hata aliwahi kukutana na Mkwaya moja mfanyabiashara tena ni mtawala wa Wakwaya, akiitwa Karega, jamaa ya Nyakuringa na Makunja. Huyu Karega, watu wake (Wakwaya), walikuwa wakisumbuliwa sana na Wakabwa, ambao walikuwa wakisaidiwa vita na Wajaluo wa Kamageta. Kwa hiyo Karega alimuambia Kagose alete watu wamsaidie vita na yeye atawapa aridhi na kukaa. Jambo hili lilimvutia sana Mzee Kagose na wakati huo jina la Kagose na madawa zake lilienea sana miongoni wa watu wa Walowa popote walipo huko uhamishoni, na wakawa wanategemea kupata nchi kutokana na uongozi wake.

Basi siku moja watu wa Kadem walipanga njama ya kuwanyanganya mavazi vijana wa Walowa waliokaa huko Kadem. Basi siku moja vijana wa Wakadem walituma mtu aende awadanganye Kigina, Obonyo na Ndisio, wote wa Buturi, kwamba wanaitwa na wasichana wa Kadem ili wakutane nao. Basi huyo aliyetumwa akawaambia hao vijana watatu wa Walowa kwamba wanaitwa na wasichana. Ndipo hao vijana wa Walowa wakavaa vizuri wakaondoka kwenda kuwaona hao wasichana. Na walipofika pale walipoambiwa kwamba wasichana wanawangojee, walikuta vijana wengi wa Kadem ndio wako pale. Na mara moja wale vijana wa Kadem wakazunguka hao wa Walowa au Waturi na kuwaweka katikati na kuwaambia, “Inakuwaje nyie ni wahamiaji katika nchi hii, nyie munajidai mbele yetu sisi wazalendo mukiwa mumevaa mavazi yenu hayo tutayatoa yote, muende uchi huko nyumbani.” Hapo Wakadem waliwashika hao vijana wa Buturi na kuwasurutisha wakae chini, na wakaanza kuwavua mavazi yao ya mikononi, kiunoni, kwenye miguu hata yale manyoya yaliyotengenezwa kama kofia na kuvaliwa. Wakati huo vijana hao watatu hawangeweza kufanya kitu kwa hao wa Kadem kwa sababu walikwenda bila silaha, wakidhani ni kweli wanaitwa na wasichana. Jambo hili la kuvuliwa uchi vijana wa Buturi au Walowa ni kwa sababu ya Kagose aliweka dawa yake ili Wakadem wawafanye watu wa Buturi hivyo ili wakasirike ili wawe tayari kupigana vita ili wapate nchi yao (*Nokorgi*).

¹¹ Kech Ogola Otiwa Achola wa Kadem, 1952.

land then that person will excrete the horn, and we shall take the horn and bury it in our land to stay there for ever.” The people of Lowa will not be forced out of their land again. At that time the name Lowa was still being used, it had not yet been changed to Turi.¹¹

The Turi and the Gire move to Musoma, the land of the Kwaya

After Kagose took over leadership he worked together with other people who also did not have land, including the Kaksingiri and the Gire. He traveled through many places in search of an ideal place to build. These journeys took him as far as Tanganyika where he pretended to be a businessman and a healer. He met a Kwaya businessman who was also the ruler of the Kwaya. This man was called Karega, of the family of Nyakuringa and Makunja. Karega's people were being harassed by the Kabwa people who were being helped in the war by the Jaluo of Kamageta. So Karega asked Kagose to bring his people to help in the war and he would give them land to settle. Kagose was very excited about this. At this time Kagose's name and his medicine was widely known among the Turi people wherever they were dispersed, and they were counting on him to get land by his leadership.

So one day the people of Kadem laid a plan to rob the young men of Buturi who lived in Kadem of their clothes in order to humiliate them. These boys from Kadem asked someone to go and deceive Kigina, Obonyoi, and Ndisio of Buturi that they were being summoned by the girls of Kadem to meet with them. So the person who was sent told the young men from Buturi that the girls were calling them. The Buturi boys immediately dressed up and left to go and meet the girls. When they reached the place where the girls were supposed to be, they found only a large number of boys from Kadem. Immediately when they arrived the Kadem boys surrounded them and told them, “How is it that you are mere immigrants here and yet you are proud in front of those of us who are the true residents, you have dressed so nicely, well go home naked!” The Kadem boys then forced the young men from Buturi to sit down. They removed their clothes and even took off their feathered headresses. These three boys from Buturi could not do anything because they had come without any weapons, thinking that they were coming to meet girls. This incident of stripping the young men of Buturi naked was caused by Kagose's medicine. He did this so that the Kadem would make the Buturi youth so mad that they would be ready to go and fight a war to win their own land.

11 Kech Ogola Otiwa, *Achola of Kadem*, 1952.

Basi hao vijana watatu walirudi nyumbani uchi wakilia na wakaingia katika chumba yao (*simba yowowi*). Na mtoto moja wa hapo nyumbani aliyewaona wakiingia uchi alienda na kumwaambia baba yao, akisema, “Nimeona wakina Kigina, Ndisio na Obonyo wako uchi na wanalia kule katika nyumba yao.” Basi Mzee Mikera, baba ya hao vijana watatu, alituma mke wake mdogo aende aone kwa nini hao wako uchi na wanalia nini, “Maana walipokuwa wakienda huko nilisikia njuga (*onjiri kata gara*) zao zikilia na mbona sikusikia njuga zao waliporudi?” Yule bibi mdogo alikwenda mpaka kwenye nyumba ya vijana hao na kuwauliza akisema, “Kigina, mbona nyie watu wakubwa munalia?” “Ni nini imetokea huko mulikokwenda?” Wao wakamjibu wakisema, “Watu wa Kadem wamevua mavazi zetu na wametuacha uchi, na hata njuga zetu wamechukuwa, walituma mtu aje atuite kwamba tunaitwa na wasichana, kumbe ni ujanja wakutumia ili tuende bila silaha na watufanye hivi.” “Na jambo hili ni chungu sana kwetu na tumeona kuwa mkaaaji katika nchi isiyokuwa yenu, kumbe ni vibaya.”

Basi yule bibi mdogo alimurudishia Mzee Mikera habari yote. Basi kesho yake Mzee Kagose alifika asubuhi sana, na Mzee Mikera akamfungulia mlango wa mji akaingia mpaka nyumba ndogo ya huyo Mzee Mikera (kiru) na Kagose akaanza kumuelezea Mikera jinsi alivyuoota katika ndoto usiku kuhusu nchi yao. Na ndipo Mzee Mikera akaanza kumwelezea akisema, “Mimi, katika mji wangu huu, usiku wa leo hatukulala vizuri maana watoto wangu wanataka kujiua na hasira, maana watu wa Kadem waliwanyang’anya mavazi yao, wakisema kwamba vijana hao wetu ni wakaaji kwao, na kwa nini wanajivuna katika nchi ya watu wengine?” Mzee Kagose alituma mtu ili wale vijana waje waonane naye. Na yule aliyetumwa kuwaita aliwaita. Lakini wao walikataa, wakisema, “Hatutaki kuja kwa huyo Mzee Kagose, yeye kila siku na dawa zake anatudanganya kwamba atatupatia nchi, lakini hatuoni, sisi hatutaki tumwone kwa macho tunaweza kumchoma na mkuki, kwa sababu mavazi yetu vimechukuliwa na sasa yowe ikilia ya maadui kutoka nje na tunakwenda kupambana nao.” “Je, itakuwaje kushirikiana na watu wa Kadem ili tupambane na adui wa nje, wakati watu hawa Wakadem watakuwa wamevaa mavazi yetu?”

Basi wale wazee walianka na kuwaendea waliporudishiwa habari kwa nini wale vijana wamekataa kuja kwao. Na Mzee Kagose akamuuliza Kigina, “Kwa nini unatamani kuniua na mkuki, kwani ukiambiwa kwamba wewe ndiye nchi imekwama na wewe, ili uende ufe kwa ajili ya nchi, je, utakubali?” Kigina alimjibu kwa haraka akisema, “Nakubali niende nife ili Waturi wapate aridhi yao.” Basi Mzee Kagose

So the three boys from Buturi went home naked and crying as they entered the hut belonging to the youth (Simba Yowowi). A child saw them going in naked and went to tell their father saying, "I saw Kigina, Ndisio and Obonyo naked going into their house." So Mzee Mikera, the father of these three boys, sent his younger wife to go and find out why the boys were naked and crying. When the boys left he had heard their bells on their ankles ringing but had not heard them on their return and wondered why. The younger wife went to the boy's hut as instructed and asked, "What are you grown up men crying about? What happened over there where you were going?" They answered by saying; "the people of Kadem took our clothes and left us naked. They took even our bells, worn around the ankle. They sent someone to come and tell us that the girls were calling us but it turned out to be a trick. We went without weapons. What they have done to us is very painful and we have learned that being a guest in a country which is not yours is bad!"

The youngest wife relayed this message back to Mzee Mikera. The following day Mzee Kagose returned very early in the morning. Mzee Mikera opened the gate of the compound and he went into the small house belonging to Mzee Mikera. Kagose told him how he had dreamed last night of their land. Then Mikera began to tell him that they had not slept the whole night because the young men were about to kill themselves with anger over the Kadem people taking their clothes and saying that we are only immigrants in the land and should not be proud in the land of others. Mzee Kagose sent someone to call the young men to come see him. The messenger told them but the young men refused to come saying, "we don't want to come to see Mzee Kagose, who every day with his medicine fools us that we will get land but we have not seen it yet. We don't want to see him but rather to spear him because our clothes were taken and now they are enemies whom we go to fight. So, how would it be to cooperate with the Kadem people against an enemy from outside when the Kadem people would be wearing our clothes?"

So the messenger returned to explain why the boys refused to come and see Kagose. Mzee Kagose asked Kigina, "would you want to kill me with a spear if you were told that you were to die so that your people would get land?" "Would you agree to it?" Kigina answered quickly saying that he was ready to die so that the Turi would get their land. So Kagose asked him if he agreed to take a shield and a spear and go with his friend in the boat that was waiting to go and claim the land. Kigina left with his shield and spear in anger and Obonyo said he would not be left behind because all of them had their clothes taken. Ndisio also said he would

akamwaambia, “Ukikubali chukua ngao na mkuki wako na uende na rafiki yangu yupo hapa na upande mtumbwi uliyobeba watu wa Bugire ili na nyie mupate nchi yenu.” Kigina kwa hasira alitoka na ngao na mkuki. Na Obonyo naye akasema, “Nami, sibaki, maana sisi wote tulivuliwa mavazi zetu.” Na Ndisio naye akasema, “Wote tunakwenda.” Basi wakatoka watatu na wakafuata mtumbwi iliyobeba watu wachache wa Bugire na huyo Karega, rafiki wa Kagose.

Wote walipanda mtumbwi huyo na wakaenda hadi nchi ya Wakwaya huko Musoma. Na walipofika walikaa katika mji wa huyo Karega. Na baada ya siku chache Wakamageta walifanya njama kuja kumshambulia huyo mtawala wa Wakwaya. Naye kwa bahati nzuri alipata fununu kwamba watashambulia mji wake. Basi akwaambia watu katika mji wake wapande mtumbwi waende katika kisiwa, maana watashambuliwa. Lakini wakina Kigina, Obonyo, Ndisio na Nyagilo na Wagire wengine, wao walisema hawawezi kuondoka na kuacha ng’ombe na vyakula kwa sababu vitachukuliwa na watu hao wa Kamageta. Na wakichukuwa vyote, “Je, watu wetu tulioacha nyuma ili watufuate na wakija watakula nini?” Basi Karega na watu wake wakaondoka hadi Sisingani na kuwaacha wao humo.¹²

Baada ya huyo Mkwaya kuondoka kwa mtumbwi, hawa waliobaki humo na ng’ombe walichukuwa ngao wakaweka kwenye lango la boma hilo, na baada ya muda watu Wakamageta walikuja na kutaka kuchukuwa ng’ombe. Na wakina Kigina walikataa wakisema, “Hamuwezi kuchukuwa ng’ombe hawa tukiwepo, maana tangu zamani mulikuwa na huyu hapa na mali hizi na mbona hamkuzichukuwa kabla hatujaja?” “Sasa munajua kwamba wake zetu na watoto wako nyuma wanakuja na kama mkichukuwa ng’ombe hawa, je, watu wetu hao wataishije katika nchi ya ugenini?” “Na munajua kwamba huyu ndiye ametukaribisha kwake na kila kitu tunamtegemea?” Lakini watu wa Kamageta walisema, kwamba, “Nyie acheni tuchukuwe ng’ombe, sisi hatutaki vita na ninyi.” Lakini wakina Kigina walikataa, na hapo ndipo hasira ikamshika mzee moja wa Kamageta akasema, “Wuolololo wuolololo!! Ochuodho ereka jomanyocha ibiro duarogo piny, makoro ji ariyo kende emetamowa e dhok.” Maana yake, “Laa!! Ochuodho wapi sasa watu wako uliokuja nao kutafuta nchi ikiwa watu wawili tu wanawazuia kuchukuwa ng’ombe.” Na yule mzee akatupa ngao yake juu ya ukuta wa hilo ngome yao na naye akapanda juu ya ngome, akaanguka ndani, na pale akaanza kupambana na wakina Kigina. Lakini wakina Kigina walimzidi nguvu na wakamchoma mkuki kwa kumshikilia hadi

12 Ochieng’ na Ogoche.

go together with them all. So they left, three people, followed by a boat carrying some Bugire people and also Karega, the friend of Kagose.

All of them went in the boats to the land of the Kwaya, in Musoma. When they got there they stayed in Karega's household. After a few days the Kamageta had a plan to come and attack the Kwaya leader. Luckily he heard to rumor and told the people to get in the boats and go to the island to hide because they would be attacked. But Kigina, Obonyo, Ndisio and Nyagilo and the Gire said that they could not go away and leave the cattle and food unprotected because the people from Kamageta would steal them. If they would do this what would their people eat when they came to join them? So Karega and his people left for Sisingani and left the others behind.¹²

After these non-Luo, "Jamwa," left in the boat those who remained to protect the cattle took their shields and placed them on the door of the fortified village. After a while the Kamageta came to raid the cattle. Kigina and his group refused them saying that they could not take the cattle while the Turi were there. If they had wanted the cattle why did not they take it earlier, why did they wait until the Turi came? They said that their wives and children were coming and if the cattle were stolen they could not live in a foreign land. They depended on Karega who owned the village for all their needs. But the people of Kamageta said, "leave off your talk and give us the cattle, we do not want to fight a war with you." But Kigina and his friends refused. Then an old man from Kamageta got mad and said, "Wuolololo wuololo." He then turned to his people and said, "Ochuodho, where are the people with whom you come to search for land? There are only two people stopping us from taking the cattle." The old man then threw his shield over the wall of the village and then climbed over and dropped down inside the compound. He began to struggle with Kigina and his group. But Kigina was too strong for him and speared him until he died. When the Kamageta people heard him crying that he had been killed they climbed over the wall at different places and they started to fight. They speared Kigina and then Ndisio. Kigina cried out saying to Obonyo, "grasp the shield firmly," I know that you will not die today.

Obonyo then struggled with them and climbed the wall and jumped outside. He ran and went to the lake and started to swim. The chief who stood near the shore of the island where he had run with his people saw Obonyo fall in the water and told his people to go in the boat and save him. He went on to complain that he had told the youth not to stay behind, "if they had only left the cattle for the Kamageta to take then we could have

12 Ochieng' and Ogoche.

akafa (*aching'*). Na Wakamageta waliposikia mzee wao akilia akisema, "Nimeuawa! nimeuawa!" Basi Wakamageta wakaanza kupanda ukuta huku na huku na kuanza vita. Na mwisho walimchoma Kigina na tena wakamchoma Ndisio na Kigina akapiga kelele akisema, "Obonyo mak kuot matek ang'eyo ni ito enidong." Maana yake kwamba, "Obonyo shikilia ngao kwa nguvu, najua wewe utabaki."

Hapo ndipo Obonyo alipishana nao na akapanda ukuta na kuruka nje na akakimbia na kuingia ziwani na kuanza kuogelea. Na yule Mtemi alikuwa amesimama kando kando ya kisiwa alichokimbilia na watu wake, aliona Obonyo akianguka majini, na aliwaambia watu wake waende na mtumbwi wamuokowe. Na walizidi kulalamika akisema, "Hawa watoto, niliwakataza wasibaki, wao wangeacha ng'ombe hao wachukuliwe na tungojee watu waliobaki nyuma Kenya waje tuwe wengi, ndipo tufuatilie ng'ombe hao." "Ona sasa watoto hao wote wa Kagose wamekwisha." Basi watu wake walikwenda wakamwoko Obonyo, lakini wale Wabugire, wakina Nyagilo, wao waliuwa wote na wakina Kigina na ndugu yake Ndisio, na ng'ombe zikachukuliwa na watu wa Kamageta. Wakati Obonyo alipokuwa akiogelea majini Wakamageta walimfuata, lakini baadhi ya wazee wa Kamageta waliokuwa pale waliwakataza wenzao wakisema, "Musiuwe mtu ambayo amekimbilia majini mwenyewe, ni mwiko kumuwa mtu kama huyo."

Basi baada ya jambo hili kutendeka ndipo Karega alimtumia Mzee Kagose mambo yote yaliyotoka na Kagose akajitayarisha, wakishirikiana na watu wa Wagire, na wakapanda mitumbwi wakaja hadi pale Musoma kwa Wakwaya katika mji wa Karega. Na ndipo walianza kuwasaidia Wakwaya kupigana vita, hadi ikawa Wakwaya walikuwa wanaogopwa sana na makabila jirani. Lakini kabla hawajaondoka kuelekea Musoma walianza kujitayarisha kuondoka.¹³

Matayarisho ya Kwenda Tanganyika, Nyamiembe

Baada ya miaka mingi kupita Waturi wakitafuta nchi yao na hawajapata, walikaa Kobwai, Kenya, nchi ya utawala wa Otuoma wa Kwabwai. Alikuwapo Gimono na ndugu yake Otieno alikufa. Gimono alienda kumzika lakini Otuoma alikataa asimzike pale, amtupe kichakani aliwe na fisi, ili asisumbue nchi yake. Gimono hakupenda kumtupa ndugu yake, kwa hiyo alifua vyuma, mfano wa jembe, na akampelekea Otuoma akubali ombi lake. Lakini Otuoma alikataa, haitoshi. Gimono akarudi kutengeneza mkuki mdogo na kuchukua mbuzi beberu kumpelekea Otuoma. Alikubali lakini aliamuru asichimbe ndefu. Gimono aliita

¹³ Ochieng' Siso.

waited for reinforcements from Kenya to get them back. Now the youth, all of whom Kagose sent, are dead.” So his people went to rescue Obonyo but the Bugire, like Nyagilo, were all killed as well as Kigina and his brother Ndisio, and the Kamageta people took all the cattle. At the time that Obonyo was swimming in the lake the Kamageta elders kept the youth from killing him. It was a taboo for their people to kill a man who has run to the water for safety by himself.

After this happened then Karega sent to Mzee Kagose and told him what had happened. Kagose prepared for war. Together with the people of Gire they came in boats to Musoma and the Kwaya in the village of Karegana. Thus they began to assist the Kwaya to fight their wars and they were greatly feared by the neighboring peoples.¹³

Preparations to Move to Tanganyika, Nyamiembe

After many years the Turi had still not gotten their own land and they lived in Kobwai, Kenya, under the rule of Otuoma of Kwabwai. A man named Gimono lived there with his brother Otieno who died. When Gimono went to bury his brother Otuoma refused him permission, saying that he should be thrown to the hyenas because his body would disturb the land. Gimono could not bear to do this to his brother so he made some iron hoes and brought them to Otuoma so that he would reconsider the request. But Otuoma refused, saying it was not enough. Gimono went back and made a spear from iron to bring along with a goat to Otuoma. Otuoma finally agreed to the request. Gimono called his relatives from many different lands to come to the funeral, along with Kagose and the Kacharo clan. Many who were there complained to Kagose, “if you are a powerful medicine man then why have we still not gotten a land of our own? Look, here those who own the land don’t even let us bury our relatives in peace.” So Kagose said that he wanted one representative from each of the clans of Lowa, Kawakswa and Kamatula to go out to different prophets to ask how they would get a land of their own and compare it to his own predictions. When they went out each of them heard in different places that there was a grandmother of yours named Miembe. You are to take a piece of wood from her grave and put it in the lake. If you come back the next day and the wood has returned to you this is a sign of your ability to find land. This wood will be sent in the name of Miembe. All three of them reported the same thing to Kagose and Kagose himself had seen the same.

13 Ochieng’ Siso.

ndugu zake waliokaa katika nchi nyingine kwenye kilio, pamoja na Kagose, ukoo wa Kacharo. Walipokuja wakaanza kumnungunikia Kagose kwamba, “Wewe unasema wewe ni mganga, lakini kwa nini hatuwezi kupata nchi yetu?” “Angalia hata kuzika mtu wetu watu wenye nchi wanakataa.” Kagose akawaambia, “Basi nataka watu watatu kutoka kila ukoo – mmoja atoke ukoo wa Walowa, mwingine wa ukoo wa Kawakswa, na mwingine ukoo wa Kamatula – waende kwa waganga mbali mbali tusikie wanasemaji kuhusu kupata nchi ili kulinganisha na yale yangu. Walipokwenda waliambiwa kwamba alikuwepo bibi yenu akiitwa Miembe. Mwende mchukuwe mti katika kaburi lake mkiweka kwenye maji utaenda na kulala siku moja kwenye maji ziwani. Akirudi mtapata nchi yenu. Huu mti utatumwa kwa jina lake. Maneno walioambiwa watu watatu wote kwa waganga yalikuwa sawa. Walipoleta ripoti kila mtu alieleza na Kagose alikubali kwamba yeye aliona vivyo hivyo.

Katika ndoto Kagose aliambiwa amezikwa katika nchi ya Kaksingri na wao pia hawajapata nchi yao. Kwa hiyo Wakaksingri waliwaonyesha mahali alipozikwa na kusema kwamba kila wakienda uganga kupata nchi yao wanaambiwa kwamba kuna bibi alizikwa katika nchi yenu. Wakaksingri waliambiwa, “Mshirikiane na hao mle kitu kama amini mkifuatana nao mtapata nchi.” Walifanya mitambiko wakiongozwa na Gimono na wakakata mti uliyootwa kwenye kaburi lake, ulioitwa Nyamiembe. Walikuja na mti huo mpaka nchi ya Kadem, wakati Waturi wanakaa pale na Kagose. Wakaksingiri wakatafuta kichuguu na wakatoboa tundu likitokea upande mwingine. Halafu walitengeneza mkuki wenye ncha kali mbili. Wakaksingri wawili, bibi na bwana, wakashika mkuki upande moja na upande mwingine kwa Gimono na mke wake akiwa ndani ya kichuguu. Walipotoa mkuki ulikatwa sehemu mbili, moja kwa Waturi na moja kwa Kaksingri. Mkuki ukitupwa utaua adui. Walichinja mbuzi na kula pamoja. Na ngozi ya mbuzi wakaiviringisha kwenye mti wa Nyamiembe wakaufunika.¹⁴

Siku moja walichaguliwa watu kutoka upande wa Kaksingiri na kutoka upande Wabuturi na wakaenda kandokando ya ziwa, na wakachukua kipande kidogo cha mti uliyotengenezwa kama mtumbwi (Nyamiembe).¹⁵ Mti huo hadi leo watu wote wa Buturi huiita Nyanya yao (*Nyamiembe Dani*), maana ndiyo iliwatafutia nchi. Kipande cha mti huo ulishikwa na watu wale waliochaguliwa kutoka Kaksingiri

14 Ngeri Paulo Ngeri kwa niaba ya mkutano wa ukoo wa Gimono, Buturi, 31 July 2007, kukabidhiwa kwa Zedekia Oloo Siso, 2 August 2007.

15 Ngeri alisema kwamba mti uliwekwa katika mtumbwi was Mzee Orori was Kaksingri ulioitwa Nung'a na kwamba mke wa Gimono aliitwa Ojuondo.

In a dream Kagose was told that Miembe was buried in the land of the Kaksingri, who had also not been able to get their own land. The Kaksingri therefore told the Turi where she was buried and said that many times when they had gone to a prophet to get their own land they were told about this woman buried in their land. The Kaksingri had been told to make an oath with those who came looking for her and to cooperate with them to get their own land. They made a ritual offering at the Miembe's grave, led by Gimono, and cut a piece of wood, that they called Nyamiembe, from the gravesite. They brought this wood to Kadem when the Turi were living there with Kagose. The Kaksingri people found an anthill and opened up a hole that passed all the way through it. Then they made a spear with a point at each end. A Kaksingri man and woman held the spear at one end and Gimono and his wife held the other end as it was passed through the anthill. When they withdrew it the spear was divided into two halves, one for the Turi and one for the Kaksingri. This spear is certain to kill enemies if it is thrown. They offered a goat together and ate it and wrapped the strips of hide around the wood called Nyamiembe to cover it.¹⁴

One day people were chosen from among the Kaksingiri and from among the Buturi to go down to the lakeshore and to take a small piece of wood, made into the form of a boat (Nyamiembe).¹⁵ All the people of Buturi, even today, call this wood as their grandmother, because it found land for them. This piece of wood was only held by the people who were chosen from each side, Kaksingiri and Buturi, and all of them put their hands on it and started praying, saying, "Nyamiembe, our grandmother, daughter of the people of Imbo, we put you in the water, and if you agree, get land for us, go as far as Mgingo Island and anywhere else, if you return here we will know that we will get land, but if you do not return we will know that we will not get land."

Then they put it in the water while all of them from both sides kept holding on and meanwhile a he-goat was slaughtered and a piece of skin was taken and wrapped around the front of the small boat. All who had gathered there ate the meat of the goat and then everyone went home until the next day. When they returned they found that Nyamiembe had returned to the spot where they had launched her yesterday and watched until she was out of sight, as they had prayed. This gave them a lot of faith because

14 Ngeri Paulo Ngeri on behalf of the Gimono clan meeting, Buturi, 31 July 2007, relayed to Zedekia Oloo Siso on 2 August 2007.

15 Ngeri says that the wood was put into the boat of Mzee Orori of Kaksingri that was called Nung'a and that Gimono's wife's name was Ojuondo.

na Buturi, wote waliweka mkono juu yake. Na wakaanza kuuabudu wakiuomba wakisema, “Nyamiembe bibi yetu, binti wa watu wa Imbo, tunakuweka majini kama ukikubali tupate nchi uende hadi kisiwa cha Mgingo na popote pale na ukirudi hapa tunajua kwamba tutapata nchi na usiporudi tunajua hatutapata nchi.”

Basi wakauweka wote majini wakiishikilia watu wa pande hizo mbili. Na wakati huo beberu la mbuzi lilichinjwa, ilichukuliwa kipande cha ngozi wakaizungushia sehemu ya mbele ya mtumbwi huo. Na nyama yake walikula wote waliokusanyika pale na baadaye wakatawanyika wakarudi nyumbani hadi kesho yake. Na waliporudi kesho yake kama walivyomuomba Nyamiembe, walikuta amesharudi yuko pale mahali walipouweka jana yake. Maana siku hiyo ya kwanza walipouweka majini ulianza kwenda hadi ukapotea machoni pao. Sasa uliporudi kesho yake iliwatia imani kubwa mno, maana waliona umeitikia ombi lao. Na walipoukuta pale waliuchukua wakakabidhi Mzee Gimono, ili autunze. Na wote wakarudi nyumbani kungojea matokeo ya safari hiyo ya tumaini jema la Nyamiembe.

Kutokana na Mzee Gimono kupewa aubebe, hapo ndiyo uganga wake ukatokea na yeye anaagua watu kama waganga wengine. Gimono alibeba Nyamiembe wakiwa pamoja na mke wake, mama yao Oluero na Ngeri, na huyo mama alifungiwa (Chieno) kama mwenga na akarudi kukaa kama bibi arusi na watu wakakusanyika kufanya sherehe kama ya mwenga. Na haya yote yalikuwa yanafanyika ili kuweka imara nguvu ya dawa na kufanyia matambiko mtumbwi hiyo iliyotumwa kutafuta nchi na kurudisha habari njema. Wakati huo Kagose yeye anatarisha mambo ya kutafuta nchi kwa dawa zake, na pia mambo yalikuwa yanatendeka kama alivyotaka yeye, maana vipingamizi vyote vilimalizwa na Nyamiembe. Wakati huo watu wa Buturi wengi wao walikuwa wanakaa Kadem na wengine walikuwa Kanyamwa, Kabuoch, Kwabwai, Kanyamkago, Kanyada na Kamagambo.¹⁶ Tokea hapo jina la Walowa ikaachwa ikawa ni Turi au Waturi na ndiyo maana mama aliyemlea Turi akawa kama mama wa nchi, Nyamiembe.

Nyamiembe sasa analeta mgogoro kati ya ukoo wa Gimono na ukoo wa Kagose. Maana ukoo wa Gimono ndiyo walikuwa wakitunza Nyamiembe. Na wakati wa matambiko ya nchi yakitakiwa Nyamiembe ndiyo ilikuwa ikitambikiwa kama bibi wa nchi. Walikuwa wakiomba kitu kitendeke kwa msaada wa Nyamiembe. Wakati huo ukoo wa Gimono ndiyo walikuwa wanabeba kitu kama kuku au ng'ombe cha kutambikia wakipeleka kwa Nyamiembe ale. Na maneno yalikuwa

¹⁶ Oluoch.

they saw that their prayer had been answered. They took it and turned it over to Mzee Gimono for safekeeping and all returned to their homes to await the result of this journey of good hope made by Nyamiembe.

Due to the fact that Mzee Gimono was entrusted with Nyamiembe he became a healer in his own right, with the power to choose other healers. Gimono took care of Nyamiembe, together with his wife, the mother of Oluero and Ngeri. On this occasion they performed a ritual marriage with Gimono's wife as the bride, who sat as a bride when people came to celebrate the wedding. All of this was done to strengthen the power of the medicine in the ritual boat that had been sent on the journey to find land and to bring back good news. At this time Kagose was preparing the affairs of looking for land with his medicine. Things were going just as he wanted, since Nyamiembe had taken all of the obstacles away. At this time many of the Buturi people were living in Kadem and others in Kanyamwa, Kabuoch, Kwabwai, Kanyamkago, Kanyada, and Kamagambo.¹⁶ From them on the name of Lowa was left behind and they came to be known as the Turi, because Nyamiembe, the mother who raised Turi, became the mother of the nation.

In recent years a conflict has developed between the clans of Gimono and Kagose. The clan of Gimono was charged with keeping Nyamiembe and bringing her out when needed for the ritual offerings as mother of the nation. If they asked for something it would be granted through the help of Nyamiembe. During this ritual the Gimono clan representatives would offer something like a chicken or cow to bring to Nyamiembe to eat and they would say the words to ask for her help. After the ceremony their request would be granted. For example if there was a drought and they asked Nyamiembe for rain it could start raining in that very hour so hard that people would have to run for cover. But it happened that some from the clan of Kagose went to take Nyamiembe from the place that the Gimono clan kept her, claiming that Nyamiembe was under their authority (sometime between 1989-1992). From that time on they have not done any rituals that have been answered by Nyamiembe's blessing. Many citizens are therefore demanding that Nyamiembe be returned to the homestead of the Gimono so that Nyamiembe will give her blessing to the ritual of the land. But the Kagose clan claims that the Gimono clan came to the place where they had kept her and took her back. This is the reason that the land is suffering in Buturi with famine, disease, conflict

16 Oluoch.

yanatamukwa na ukoo wa Gimono ya kutaka awasaidie. Baada ya mitambiko matokeo ya ombi lao yaliweza kutokea. Kwa mfano ikiwa mvua imekosa na walitaka Nyamiembe awasaidie kuleta mvua iliweza kunyesha saa hiyo na kutawanyisha watu. Lakini ilitokea ukoo wa Kagose walikwenda wakachukua Nyamiembe mahali ilipowekewa na Gimono wakidai kwamba Nyamiembe iko chini yao (kati ya 1989-1992). Tangia hapo hawajafanya tambiko linalokubaliwa na Nyamiembe na kila wakifanya matokeo yalikuwa ni bure. Kinachotakiwa sasa wananchi wanadie Nyamiembe urudishwe katika mji wa Gimono ili Nyamiembe aweze kukubali matambiko ya nchi. Na ukoo wa Kagose wanasema kwamba mahali walipoweka Nyamiembe, ukoo wa Gimono walikuja wakachukua. Ndiyo maana mambo yanaharibika nchi ya Buturi njaa, magonjwa, kupigana na maradhi yanazidi kuwa mengi k na mambo mengi ya kimila yanavunjwa.¹⁷

Kagose alijua kwamba mambo yametimia kama alivyoyapanga na hapo akaambia Wabuturi wote wakusanyike pamoja na Wagire. Wakati huo Waturi wenyewe walikuwa na wapiganaji wenye ngao wanaokadiria themanini na Wabugire pia walikuwa na wapiganaji wengi. Sasa mitumbwi ilitayarishwa za kutosha watu wote kando kando ya ziwa na wote walianza kupanda, wake kwa waume wote. Lakini kabla hujapanda mtumbwi ilibidi uvue bangili za miguu na mikono (*origi, ataka, onjiri*), uweke katika ngozi kubwa moja iliyotandikwa chini karibu na hapo kivukoni, mbele ya Mangana Nyar Kanyiego, mtawala wa kike wa Kadem. Kwa hiyo mali zote hizo aliachiwa, akisema, “Yote mliyopata mkiwa hapa muache hapa, na muende huko mpate nchi yenu ila ngao na mikuki nitawaachia.” Kabla ya siku hiyo ya kuondoka Kagose alimwambia Ochola Ponde apite sehemu yote ambayo Waturi wanakaa na apige ngoma ili kuwafahamisha kwamba tunahama na ndani ya ngome hiyo waliweka dawa ya kulainisha mawazo ya Waturi, ili wawe tayari kuhama. Na kweli walikusanyika asilimia kubwa ya Waturi kuja kwenye kivuko hicho na wakupanda mitumbwi na wakaondoka.

Walipofika huko Musoma kwa Karega walipokelewa vizuri sana na Wakwaya, wake kwa waume. Pia ilikuwa bahati nzuri sana, maana hakuna chochote cha watu wa Buturi kilichoanguka ziwani katika safari hiyo. Na baada ya mapokezi makubwa hayo Wakwaya walisema kwamba Wabuturi watalishwa kwa muda wa wiki tatu kabla hawajashughulika na mambo ya upishi wala kuangaika kwamba watakula nini.¹⁸

Wakabwa na Wakamageta walipopata habari kwamba limekuja kundi

¹⁷ Nyakite Ondiek, Buturi, 30 July 2007

¹⁸ Oluoch.

and many of the customs of the people are broken.¹⁷

Kagose knew that things were happening as he had planned. He told all the Turi and the Gire to gather together. At this time the Turi had about eighty soldiers with shields. The Gire also had many warriors. Enough boats were made ready along the lakeshore and all of the people got in, men and women. But before they got in they all had to take off their iron bangles on their arms and legs and lay them on a large skin that was on the ground near to the launching place in front of Mangana Nyar Kanyiego, the female leader of Kadem. She told them to leave all of this wealth that they gained here behind and go find their own land. Before this day of departure Kagose had told Ochola Ponde to pass through all the areas where the Buturi lived and beat the drum to tell them that we are leaving. In the drum he put some medicine to smooth out the thoughts of the Turi and make them feel like moving. And it worked because a large percentage of the Turi assembled at the launching place and got into the boats to leave.

When they reached Musoma, the land of Karega, the Kwaya, both men and women, welcomed them. And it was a good trip because not a single thing of the Buturi fell into the lake on the trip. After the welcome, the Kwaya said that they would feed the Buturi for three weeks before they needed to cook for themselves and look for their own food.¹⁸

When the Kamageta and the Kabwa heard that a large group of Buturi and Gire had arrived they decided to go and attack them the next day. So then Karega, in his usual cowardice, went to Kagose and told him that the enemy was already at hand. Kagose told him, "don't worry today, and tell the people to blow the horn of Osore in all the corners of the Kwaya land." And at once the people of Buturi, Gire and Kwaya armed themselves and went to the battlefield, which was at the place that is now the Musoma Bus stop. There they found the Kabwa and the Kamageta organized and ready to fight. And at once Mzee Kagose told one man, named Ogola Kiroko, to take his spear and shield run fast toward the enemy. When he reached near them he was to run across from one side of the enemy to the other without throwing anything at them and he would not be harmed. So Ogola did as he was told and came back safely. Then Ochuodho Nguru, the leader of the Kamageta, told his people, "we came here to look for land and if we start fighting our fellow Luos we are going to kill each other and be finished off for nothing, without getting what we came for." "Let us leave this war, you know Mzee Kagose and he

17 Nyakite Ondiek, Buturi, 30 July 2007.

18 Oluoch.

kubwa wa Wabuturi na Wagire nao kesho yake wakaja ili wapambane nao. Basi Karega kwa uwoga wake wa kila siku akamwendea Kagose akisema, “Tayari maadui wetu wameshafika.” Kagose akamwambia, “Leo usiwe na wasiwasi wajulisheni watu kwa kupiga parapanda ya Osore.” Na hiyo ikapigwa sehemu yote ya Wakwaya na mara moja watu wa Buturi, Wagire na Wakwaya, wanaume na silaha zao wakaondoka kuelekea uwanja wa mapambano, mahali ambapo siku hizi panaitwa sehemu ya Musoma Bus. Pale walikuta Wakabwa na Wakamageta wamekaa tayari kupambana nao. Na mara moja Mzee Kagose akasema, “Mtu moja Ogola Kiroko achukue ngao na mkuki akimbie kwa mbio kali sana akielekea kwa maadui, na akiwasogelea akimbie kuanzia upande moja na kumalizia upande wa pili wa maadui, na wala asiwatupie chochote nao hawatamfanya kitu.” Na Ogola alipokimbia hivyo na kurudi salama. Basi Ochuodho Nguru, Kiongozi wa Kamageta, akamwaambia Wakamageta kwamba, “Mujue kwamba sisi tulikuja hapa kwa kutafuta nchi, na tukianza kupigana na hawa wenzetu Wajaluo tutauana na kumalizika bure na hata kilichotuleta itakuwa hakuna, tuache vita hii, maana mnamfahamu huyu Mzee Kagose na yeye ndicho kikundi cha Wagire na Wakwaya wote wanamtegemea wanaweza wakatimaliza, naye ananijua hata na uwezo niliyonao.”

Basi Wakamageta wakajiondokea taratibu hadi huko Nyabange, sehemu waliyopewa na Wakabwa. Na Wakabwa waliokuwa pale walifuatwa nyuma na walishambuliwa na Wakwaya na kwa msaada wa Wagire na Wabuturi na waliuwawa watu wengi sana. Hapo pia kikundi kingine cha Askari wa Wadachi, kutoka Mwanza, nao walifika. Maana Karega alituma kijana wake (mtu wa kwao, si mtoto wake) apatane na hao Wakoloni, waje wamsaidie katika vita kati ya Wakwaya na Wakabwa. Wakati huo Wadachi walikuwa hawajafika sehemu ya Musoma, lakini habari yao kwa vita ilikuwa imeenea sehemu zote hapa Tanganyika, aliona ajaribu kuwaomba msaada.

Hawa Askari wa Kidachi walitumwa watu watano, askari hawa baadaye walifika kwa Karega na wakawa na maelezo yote. Walipokuwa wakija kwa miguu walipitia Mugango. Na pale walikuta mzee moja, aliyeitwa Otago Nyambono, akiwa ameketi mbele ya mlango wa mji wake akizungumza na wajukuu wake chini ya mti na kundi la ng’ombe wake wanachunga karibu na kijito mbele ya mji wake. Basi hao askari wa Wadachi wakaenda kwake na kumuuliza wakisema, “Mzee, wale ng’ombe ni wako?” Mzee akawajibu, “Ndiyo ni wangu.” Basi wale askari wakasema tena, “Kama ng’ombe ni wako tunakwenda nao.” Mzee Otago akawajibu, “Mutaendaje nao munafikiri waliokotwa au

is the one that all the Gire and Kwaya depend on and they can finish us off.” “He also knows me and the power that I have.”

So the Kamageta left peacefully and went to Nyabange, in the area the Kabwa had given them. The Kwaya, with the help of the Gire, attacked the Kabwa who were there and the Buturi and many were killed. This is when another group of German soldiers from Tabora arrived. Karega had sent one of his young men (a man from his home, not his son) to meet with the colonists and ask them to come and help in the war of the Kwaya and the Kiroba against the Kabwa. At this time the Germans had not yet arrived in Musoma but the news of their wars had spread all over the areas of Tanganyika and he thought he could get help from them.

Five German soldiers were sent and on the way, by foot, they passed through Mugango. There they met an old man, known as Otago Nyambono, sitting in front of his house, talking to his grandchildren under a tree, with a herd of cattle grazing near a tree in front of his house. The German soldiers went up to him and asked him if those were his cattle. He replied that they were his. Then they told him that if those were his cattle they were going to take them away with them. Mzee Otago answered did they think that the cattle were picked up and had no owner? But the soldiers answered that even if they have an owner they will go with us. So the soldiers left and went to collect the cattle. Then Mzee Otago called twelve of his men together, who came out with their weapons. Mzee Otago told them, “look at those people carrying sticks on their shoulders, they have taken my cattle.” So the youth ran and blocked the way in front of the soldiers saying, “why are you taking our cattle?” The soldiers answered, “Today they are going, do what you want to do.” But before the people of Otago could answer they saw a man aiming his stick and then one of them fell down and then a loud boom was heard. Others were scared away when they tried to fight with the soldiers. The ones who were left went to Karenga to tell him what had happened.

The next day the Germans got into the boat and went slowly up to Mirembe, in the area of Nyabange, the place where the Kamageta had settled. There they attacked them, killing five people. It was morning and they left the others and went back to Karega’s place. So then Mzee Kagose tried to help Mzee Ochuodho to get boats so that he could cross over to Isango, near to Kinesi, and leave Mirembe in a hurry. And because Ochuodho was now full of doubts it was necessary for Kagose to give him one of his people to go and help him to fight the enemies in Kinesi. So he was given Mzee Omolo Dara, the father of Goti, to follow him, along with his clan and Mzee Onjiko Obunge and his entire village,

munafikiri hawana mwenyewe?” Lakini wao wakasema, “Hata kama kuna mwenyewe lakini ng’ombe wote watakwenda.” Basi askari wale wakaondoka na kuelekea kwa ng’ombe na kuanza kuwaswaga, na hapo ndipo Mzee Otago akawaaita watu wake wanaume kumi na mbili na wakaondoka na silaha. Na Otago akawaambia, “Angalieni wale watu waliobeba magogo begani wanachukua ng’ombe.” Ndipo vijana wakakimbia wakazuia mbele ya Askari, “Mbona munachukua ng’ombe wetu.” Wale askari wakajibu kwa dharau wakisema, “Leo watakwenda, fanyeni munavyotaka tuone.” Na kabla ya watu wa Otago kutahamaki waliona moja wao aliyoелеkezewa gogo moja, kaanguka chini baada ya mlio “Boom!!” Wale wengine wakashambuliwa walipokuwa wakijaribu kupambana na askari hao. Na walikuja hadi kwa Karega na wakapewa maelezo yote.

Kesho yake Wajerumani walipanda mtumbwi na kwenda polepole hadi Mirembe, sehemu ya Nyabange, mahali walipokuwa wanakaa Wakamageta. Wakawashambulia na kuuwa watu watano, ulikuwa ni wakati wa asubuhi na wakaacha wengine wakarudi kwa Karega. Basi Mzee Kagose alikazana kumsaidia Mzee Ochuodho kupata mitumbwi, ili avuke hadi Isango, karibu na Kinesi, ili watoke huko Mirembe haraka. Na pia kwa sababu Ochuodho sasa aliingiwa na wasiwasi ilimbidi Kagose ampe mtu wake ili aende naye kumsaidia kupambana na maadui wa huko Kinesi. Kwa hiyo alimpa Mzee Omolo Dara, baba yake Goti, ili afuatane naye pamoja na ukoo wake, na pamoja na Mzee Onjiko Obunge na mji wake wote akiwa na vijana wengi. Pia alimpa dawa ya kuleta upepo mkali ya kupambana na mishale ya Wasimbiti (Wairienyi) ili wanapowatupia mishale basi upepo mkali hutokea na kuyumbisha mishale isiende wima palipolengwa. Na Wakamageta walipovuka Isango walianza kushambuliwa na Wairienyi lakini kufuatana na dawa ya upepo basi upepo mkali ulitokea na kuyumbisha mishale na Wakamageta walijikinga na ngao na wakitumia mikuki waliwauwa sana Wairienyi, na wakaanza kukaa toka Kinesi wakielekea Kuruya.

Wakati huo watu wa Buturi wao walikuwa huko Musoma na Karega yeye alimwambia Kagose kwamba aanze kujenga tokea Nyasho Musoma hadi Chabakari (Kyabakari). Na Kagose alikubaliana naye, ila alimuambia, “Ingawaje umenipa nchi kubwa sana lakini unaona hawa wanawake wote wa Buturi waliolewa kutoka huko Kenya na watakuwa wakipenda kwenda kusalimu wazazi wao na itawalazimu wapite ng’ambo kule Kinesi na sehemu hiyo Wairienyi wameenea watawamaliza watu wetu hao.” “Wewe ndugu tumeisha kula Amini hatuwezi tena kusahauliana, wewe acha nivuke niende kujenga kati ya

which had many sons. He also have him medicine to bring strong wind to fight the Simbiti (Irienyi) arrows, so that when the arrows were shot a strong wind would come and misdirect the arrows. When the Kamageta crossed to Isango they were attacked by the Irienyi but due to the wind medicine a strong wind came and shook the arrows of the Irienyi. They covered themselves with their shields and using their spears killed many Irienyi and then were free to settle from Kinesi to Kuruya.

At this time the Buturi were still in Musoma and Karega told Kagose that they could start building their homes from Nyaso Musoma up to Chabakari (Kyabakari). Kagose accepted but said, “although you have given me a big piece of land, all of these women of Buturi were married from over in Kenya and they would like to go back and see their parents.” This would force them to cross the Mara at Kinesi and the Irienyi, who were ready to kill the Turi people, controlled this area. He added, “My friend, we have already put our faith in one another, which will not be forgotten, leave me now to cross and build between the Mori River and the Mara River so that it will be easy for my people to greet their relatives in Kenya.” But Mzee Karega started complaining saying, “now you are my brother and we should govern this area together, but you can go and we will keep in communication.” So after a time the Buturi moved from Musoma and crossed the Mara River on foot, walking on the floating islands of papyrus, near to the place where the bridge of Kirumi is built. When they crossed they began fighting with the Simbiti (Irienyi) who were living there and pushed them far away. And little by little the Buturi started to settle the land that they had been promised by their grandmother, Nyamiembe. The land the Buturi now live in is the land in which Kagose planted a tree before the Turi came, when he passed through as a trader but really looking for land.¹⁹

The Turi Move from Musoma

It was not easy for the Wabuturi to cross the Mara River, walking on papyrus reeds because they found the Irienyi (Swa) waiting in the reeds along the riverbank to fight with them as soon as they stepped on dry land. But the courageous Turi did not falter; they walked into the open water that reached to the depth of a man's chest. All of the Buturi champions crossed with their shields above their head to deflect the arrows until they reached dry land and the battle began. By good luck a hero called Akio, Thuon Oae Polo (with the praise name of Akio,

19 Ochola Ponde, the father of Minangwa and Osore, of the clan of Kamjuanda. Mangana Nyarkanyiego.

Mto Mori na Mto Mara, ili watu wangu wawe rahisi kusalimiana na wenzao wa nyuma kule Kenya.” Lakini Mzee Karega alinung’unika akisema, “Wewe sasa ni ndugu yangu, sisi tungemiliki sehemu hii yote lakini unaweza ukaenda tutakuwa tunawasiliana.” Basi ilichukua muda wa kutosha halafu Wabuturi walihama kutoka Musoma wakavuka Mto Mara, kwa kutumia miguu wakitambaa juu ya matende iliyojitandaza juu ya maji. Sehemu yenyewe ilikuwa karibu sana mahala ilipojengwa daraja kubwa la Kirumi. Na walipovuka tu walianza kupambana na Wasimbiti (Wairienyi) waliokuwa wakiishi pale na wakawasukuma mbali. Na polepole Wabuturi wakaingia katika nchi walioahidiwa na bibi yao Nyamiembe. Na nchi wanayokaa kwa sasa ya Buturi, ndiyo nchi ambayo Kagose alipanda mti kabla watu wa Buturi hawajaja hapo. Yeye, Kagose, wakati huo alikuwa anakuja kama mfanya biashara na kumbe nia ilikuwa ni kutafuta nchi.¹⁹

Waturi Wanatoka Musoma

Haikuwa rahisi kwa wa Waturi kukanyaga nchi kavu baada ya kumaliza upana wa mto, maana Wairienyi (Waswa) walikuwa wako kando kando ya matende, wakingoja kuwashambulia Wabuturi mara tu wakitaka kukanyaga nchi kavu. Lakini Wabuturi kwa ujasiri hawakujali hayo ila wapiganaji wa Buturi waliingia kwenye maji yaliyowafikia kifuani, wakibeba ngao kichwani kuingia mishale, hadi walipokanyanga nchi kavu na mapambano yakaanza. Hapo ndipo *Akio thuo oae polp* (Akio,shujaa kutoka mbinguni, yalikuwa majina ya Akio ya kujitapa) alipochoma shujaa moja wa Wairienyi na kumua na pia nao wakamchoma Atego, baba wa Orwanda, wa ukoo wa Kawakswa na kumua. Lakini vita iliwachachia kwa Wairienyi, mwishowe wakakimbia na Waturi wote hata wale waliokuwa hawajatoka katika matende wakatoka. Na Waturi wakaanza kuingia katika mji wa Wairienyi na kuteka kila kitu wakafanya yao, na hata magala yaliyojaa na ulezi ikawa Waturi wenyewe wanagawana.

Pale kando ya Mto Mara walimaliza miezi miwili wakipumzika. Baadaye Waturi walianza kupanda milima wakiwa wanasukuma Waswa (Wairienyi au makabila yasiyokuwa na desturi ya Kijaluo) kwa vita, hadi wakatelemka Nyakoba, sehemu ambayo kwa sasa inakaliwa na ukoo mdogo wa Kugui, ndani ya kijiji cha Makongoro. Na pale Mzee Kagose akajenga mji wake, na alipohama pale alikuja akajenga mji wake Ongoyo, sehemu ambayo Wairienyi walikuwa wakiita Mkoma na pale

¹⁹ Ochola Ponde, Baba yake Minangwa na Osore, wa Ukoo Kamjuanda. Mangana Nyarkanyiego.

“hero from heaven”) speared and killed an Irienyi warrior. In retaliation they speared and killed Atego, the father of Orwanda, of the clan of Kawakswa. This war pushed the Irienyi back and all the Turi were able to cross the river. The Irienyi ran away and the village was deserted and when the Turi entered they took everything for their own, even the granaries full of millet were divided among each Turi family.

They stayed here along the banks of the Mara River resting for two months. When the Turi left there they continued to climb the hills pushing the Swa (Irienyi or others who are not of the Jaluo tradition) ahead by battles until they reached Nyakoba, the area where the small clan of the Kugui live, within the village of Makongoro. Here Kagose built his village under a rocky hill until he moved to Ongoyo, the place that the Irienyi called Mkoma, it was there that he eventually died on the slope facing the small mountain of Kamresi. But near to the village of Omolo Nyadada some very fierce Swa lived who killed Ondego, the brother of Ondiek Asugo, of the Kakrega section of the Kawakswa clan. This made Gimono very angry and he decided to go to Kaksingri to look for medicine to chase away the Swa because his own medicine had not worked. Before they got there they stayed overnight in Kadem, in Mzee Obo's home, the uncle of Mkera Omodhno. They started talking to the Obo who advised them to go back to Kagose and ask him to use his medicines, since there was none more powerful than him. So Gimono and his companion went back and indeed Kagose used his medicines to chase out the Swa.²⁰

So then the question came, is it Gimono or Kagose who is the owner of the land? After the war with the Irienyi the Buturi elders sat together to bring reconciliation between Gimono and Kagose. They said, “if we fight between ourselves we will be defeated in war. Gimono is our father but it is the medicine of Kagose that helps us. You must agree that we will use the leadership of Kagose.” Gimono agreed and the elders encouraged him to settle near to Kagose again. After Gimono died Ngeri and Oluwero and Makiri took Nyamiembe out for the rituals. Gimono was the son of Makunjo. After Ngeri, Odondo, the son of Ngeri inherited the title.²¹

The War in which the Buturi were Aided by the Kamageta to Fight the Mira

There are times when some of the people or ethnic groups forget the

20 Mzee Odemba Kagose, Ochieng' Siso and Alexander Ogoche Ayo

21 Ngeri Paulo Ngeri.

ndipo alifia katika mtelemko inayoelekea milima mifupi ya Kamresi. Karibu na ilipo mji wa Omolo Nyadada walikuepo Waswa ambao walikuwa ni wakali mno na siku moja Waswa hao walimuua Ondego, ndugu wa Ondiek Asugo, Ukoo wa Kakrega, ndani ya Kawakswa. Jambo hilo lilikasirisha Gimono, hata akaamua kwenda Kaksingri ili apate dawa ya kuwafukuza hawa Waswa, maana alitumia dawa yake na ikashindikana. Njiani huko Kadem walilala katika mji wa Obo, mjomba wa Mkera Omodhno, na pale walipokuwa wakihojiana Obo aliwashauri warudi kwa Kagose ili yeye atoe dawa, maana hakuna yeyote mwenye dawa kuliko Kagose. Gimono na mwenzake walirudi na ndipo Kagose alitoa dawa na Waswa wakakimbia.²⁰

Maneno yakawa ni nani mwenye nchi, Gimono au Kagose? Baada ya kupiga vita na Wairienyi wazee wa Buturi walikaa kupatanisha kati ya Gimono na Kagose. Wakasema, wakigombana tutashinda vita. Gimono ni baba yetu lakini dawa inayotusaidia ni ya Kagose. Ukubali tutumie uongozi wa Kagose. Gimono alikubali, wazee wakamshawishi na akakaa karibu na Kagose. Baadaye Gimono alipokufa ikawa Nyamiembe inapokwenda kutambikiwa inabebwa na Ngeri na Oluwero na Makiri. Gimono alikuwa kijana wa Makunjo. Na baada ya Ngeri, Odondo, kijana wa Ngeri aliachiwa.²¹

Vita kati ya Watu wa Buturi Wakisaidiana na Wakamageta Kupambana na Wamira

Mara nyingine kuna baadhi ya watu au makabila ambao husahau uhasama au vita kati yao, kama wao ni ndugu ama kabila moja. Wakati ikitokea vita au uhasama kati ya mojawao na kabila mbali nao au hakuna undugu ndivyo ilivyotokea kati ya Wakamageta na Wabuturi, ambao wao wenyewe walikuwa wana uhasama kwa muda mrefu. Lakini ilipotokea vita kati ya Wamira na Wakamageta na uwizi iliyofanywa na Wamira kumuibia Kagose wa Buturi ng'ombe, jambo hili lilifanya Wakamageta waungane na Wabuturi kupiga Wamira ingwaje muungano ulikuwa wa muda. Lakini ilifungua njia ya kuelewana kati yao wao kwa wao. Watu wa Wamira walikuwa wakisumbua sana Wakamageta kwa vita na kuwanyang'anya ng'ombe. Labda kwa sababu watu wa Kamageta waliingia na kuchukuwa sehemu yao. Hasa Wamira waliobaki karibu na mlima Nyaligego na waliokaa sehemu ya Ryagoro walisumbua sana Wakamageta.

20 Mzee Odemba Kagose, Ochieng' Siso and Alexander Ogoche Ayo.

21 Ngeri Paulo Ngeri.

enmity or wars between themselves if they are brothers, or of one ethnic group. This happens when a war breaks out or a conflict between one of them and a distant ethnic group with whom there is no relationship. This is what happened between the Kamageta and the Buturi, who had been feuding for a long time. But when war broke out between the Mira and the Kamageta and the Mira stole Kagose's cattle, then the Kamageta united with the Buturi to fight against them. Although this alliance was only temporary it did open the door for mutual understanding. The people of Mira used to bother the Kamageta a lot, especially in wars and cattle raids. This was perhaps because the Kamageta had come and taken some of their land. It was particularly the Mira who were left near to Nyaligego hill and who lived in the area of Ryagoro who were the most bothersome to the Kamageta.

So one day a fight broke out between them, which lasted the whole day. Unfortunately at this time other Mira went to Buturi to steal Mzee Kagose's cattle and came with them up to Bumira. A Mira man who was a great friend of Bila, of the Buturi Kawuor clan, led this group. But even so he was trying to find a way to steal their cattle. In that year there was a great famine and the people would go to Kisii Kenya to buy food. So when he figured out that all the men from the Kagose's compound had gone to Kenya to buy food, he got his chance to strike and he and his friends went to Kagose's in Buturi to steal cattle. They reached Kagose's village at night, but since they already knew the layout of the village, they attacked and fought with the few who were left in the village in order to steal the cattle. However this was not as easy as they thought since Ouko Sabi fought them, using his shield to keep them from entering the gates of the village. They fought against him for a long time and finally speared him in the mouth, which caused a great tear in his cheek. He became weak due to loss of blood and so he ran away and hid.

So the Mira entered the village and climbed up on the roof of Kagose's house. They started to remove the thatch so that they could see where he was and threw arrows and spears at him but he had a shield that he used to defend himself. Meanwhile the rest of them were already removing the cattle from the village and took them all away. Then those who were fighting with Kagose decided to start the roof on fire in order to burn him inside. But a strong wind blew up, followed by heavy rain, which stopped the fire from burning the house. So the Mira ran off with the cattle and went to their home. Behind them the alarm was raised and the Turi were called together and began to follow the tracks of the cattle, since due to the rain the tracks could easily be seen. They

Basi siku moja ilitokea vita kati yao ambayo ilichukuwa siku wakipigana. Na kwa bahati mbaya kwa wakati huo huo Wamira wengine walikwenda Buturi na kumuibia Mzee Kagose ng'ombe wake, na wakaja nao hadi Bumira. Kikundi hicho kiliongozwa na mtu moja wa Wamira ambaye alikuwa rafiki mkubwa wa Bila, wa ukoo wa Kawuor wa Buturi. Kumbe huyu mtu wa Wamira alikuwa akitafuta njia ya kuiba ng'ombe. Mwaka huo ilikuepo njaa kubwa sana na watu walikuwa wakienda huko Kisii Kenya kuhemea chakula na huyo alipogundua kwamba wote wanaume waliokuwa katika mji wa Kagose wamekwenda Kenya kuhemea chakula, basi hapo ndipo alipata mwanya yeye na wenzake kwenda Buturi kwa Kagose kumuibia ng'ombe. Walifika usiku kwa Kagose, maana walishafahamu hali yote ya humo na walianza kupambana na watu waliokuwa katika mji huo, ili wawanyanganye ng'ombe. Lakini haikuwa rahisi kwao, maana Ouko Sabi alipambana nao akitumia ngao kuzuia wasiingie kwenye mlango wa mji. Lakini walifanya naye vita hata wakamchoma mkuki mdomoni na ikapasua sehemu kubwa ya shavu. Na wakati bado anapambana nao alizidi kuishiwa nguvu, maana damu ilikuwa ikivuja sana, basi alikimbia na akajificha.

Ndipo hao Wamira walipoingia katika mji na kupanda juu ya paa kwenye nyumba ya Mzee Kagose. Walianza kutoa majani juu ya paa ili wamuone alipo Kagose, na wakaanza kumtupia mishale na mkuki lakini alikuwa na ngao ikawa anazuia mishale na mkuki. Baadhi yao wao walishughulika na kutoa ng'ombe nje ya mji mpaka wakafaulu kuwatoa ng'ombe wote. Ndipo wale nao waliokuwa wakipambana na Kagose, waliambua kuwasha moto juu ya paa ili imuunguze humo. Hata hivyo upepo mkali ilianza kuvuma na mvua kubwa ikaanza pale pale na ikazuia moto kuwaka. Nao walitoka wakakimbia na ng'ombe wakaenda kwao. Nyuma yao mbiu ilipigwa na Waturi walikusanyika na kuanza kufuatilia nyayo za ng'ombe kufuatana na msaada wa mvua ilionyesha kwa hiyo nyayo zilikua zikionekana kwa urahisi. Walipitia chini ya mlima Roria, kenye kivuko cha *Wadh Rabolo* (kivuko cha ndizi) kwenye Mto Mori na wakaendelea hadi Ryagoro sehemu ambayo kwa sasa imejengwa Baraza la mahakama ya mwanzo. Hapo palikuwepo mji mkubwa sana wa Mzee Nyakriga wa Wamira. Mji huo ulikuwa na milango sita kabla ya kuingia ndani, humo ndimo nyayo za ng'ombe ziliishia.

Sasa Wabuturi walishindwa jinsi ya kuingia humo, wakati walipopambana na Wamira hao kwa uwizi wa ng'ombe. Basi Wakamageta nao walijiunga na Wabuturi wakasahau uhasama wao. Basi walikaa nje ya mji huo kwa muda wa siku mbili wakitarajia kwamba hao

passed under the Roria hills, along the crossing of Wadh Rabolo (“the crossing of bananas”) along the Mori River and up to Ryagoro, the area in which the first Court was built. The tracks of the cattle stopped at the large village of Mzee Nyakriga of the Mira, which had six gates before entering inside where the tracks of the cattle ended.

The Buturi who were chasing the cattle raiders did not know how to get into the village and so the Kamageta forgot their differences with the Buturi and joined them in the fight. They camped outside the villages for two days, hoping that the Mira would come out and fight. But Kagose wanted them to enter the village and fight them inside, while Ochuodho, who was always a coward, refused. He told the Kamageta, “Kagose is deceiving us, the Mira will wipe us out!” But Kagose continued to encourage them saying to the Kamageta, “how will you people live, they have already chased you from your village and you are hiding and sleeping in the bush.” “Don’t be afraid, bring a cock so that we can divine how it will turn out.” So a cock was brought and slaughtered and the stomach was opened. Kagose then studied the stomach contents, spit on it and applied some medicine until he saw that the Mira would kill one of Ochuodho’s slaves. Kagose said, “okay men, enter this gate and inside you will find my cattle as well as their cattle, but there is one of their bulls with a broken horn and a white calf that you must bring to me along with my cattle.”

The Kamageta were the first to enter and fight the Mira and the Mira killed Ochuodho’s slave just as Kagose had predicted. But in the end the Mira were defeated and many of them killed as the survivors ran away. All the cattle were taken and the village burned. As Kagose was taking his cattle, together with the bull with the broken horn and the calf, Ochuodho refused saying that Kagose could not take all his cattle because the Kamageta fought harder than the Buturi. This matter annoyed Manyala, the father of Agala of Kamageta, and he said, “How can you say that Kagose should not take his cattle when he was the one who made the medicine which allowed us to win the war?” “Can’t you see that we used to sleep in the bush because of these Mira?” Then in anger he separated the cattle and gave them to Kagose. The Buturi started their journey back to their village and Ouko Sabi was singing how he was speared in the mouth when the Mira came for these cattle, even though he was still suffering from the pain in his mouth.²²

The Kogola Clan

Among the Turi that stayed behind there was a conflict with their

22 Samson Odak of Lan’go Arek.

Wamira watatoka wapambane nao. Lakini Kagose yeye akaonelea watu waingie ndani kwenye huo mji na wapiganie humo. Lakini kwa uwoga wa Ochuodho yeye alikataa akawaambia watu wa Kamageta, “Kagose anatudanganya, tutamalizwa na Wamira hao.” Lakini Kagose alizidi kuwatia moyo akisema kuwa, “Nye Wakamageta mtaishije na mnaona hawa wamewafukuza kwenye mji na mnalala machakani, msiogope!” “Ebu, leteni jogoo la kuku tuaangalie maarifa yao.” Basi kuku aliletwa na akanyongwa na kupasuliwa utumbo. Kagose akaanza kutazama tazama utumbo wa kuku, basi akautemea mate na dawa na kuuzindika ili mtumwa wa Ochuodho ndiye auawe na Wamira. Kagose akasema, “Haya wanaume mwingilie kwenye mlango huu na humu ndimo mna ng’ombe wangu na pia humo mtawakuta na ng’ombe wao, ila kuna dume lao mwenye pembe zilizovunjika na ndama mweupe hao ndio mtakaonipa pamoja na ng’ombe wangu.”

Basi Wakamageta ndio walioingia mara ya kwanza na kupambana na Wamira na hata Wamira wakamuua mtumwa wa Ochuodho, kama alivyotaka Kagose. Lakini mwishowe Wamira walishindwa vita na wakakimbia na wengi wao waliuawa. Basi ng’ombe wote walitolewa na mji ukachomwa moto. Kagose alipoanza kuwachukua ng’ombe wake, ndama mweupe, pamoja na dume mwenye pembe zilizovunjika, hapo tena Ochuodho akagoma akidai kuwa Kagose hawezi kuchukua ng’ombe wake wote, “Maana sisi Wakamageta tumepigana kuliko wao.” Jambo hili lilimkasirisha Manyala, baba wa Agala wa Kamageta, akasema, “Itakuwaje Kagose asipewe na yeye ndiye aliyefanya dawa ya kutufanya tushinde vita?” “Na wala hamwoni kuwa tulikuwa tukilala machakani kwa ajili ya hawa Wamira?” Basi kwa hasira akaingia akawatenga ng’ombe hao wawili akampa Kagose na Wabuturi wakaanza mwendo wakirudi kwao. Na Ouko Sabi akiimba jinsi alivyochochwa na mkuki mdomoni, wakati Wamira walipokuja kuchukua ng’ombe hao. Hata hivyo alikuwa bado akiumwa mdomo.²²

Ukoo wa Kogola

Waturi waliobaki nyuma ukoo wa Kogola nao walikuwa na mgogoro na wenyeji wao kabla hawajaja kuungana na wenzao wa Buturi. Siku moja mtu moja wa Kogola, aitwaye Guda Jagama, alipiga vijana wa Karachuonyo wakati wakivuta kwa nguvu binti wa ukoo wa Kogola, ili aende awe mke wao. Na ndipo Guda Jagama alikwenda kumsaidia binti wao hapo ikatokea ugomvi kati ya yeye na wale vijana. Lakini Guda Jagama aliwazidi nguvu na akawaumiza na kuwanyang’anya huyo binti.

22 Samson Odak wa Lan’go Arek.

neighbors before they decided to leave and join the other Turi. One day a Kogola man, named Guda Jagama, beat some boys from Karachuonyo when they were fighting over a Kogola girl so that one would have her as a wife. So Guda Jagama went to help the girl and a fight broke out between him and the boys. But Guda Jagama was stronger than them, hurting them and taking away the girl. The young men from Karachuonyo were very angry and said, "How can an immigrant in our land beat us like this and take away our wife?" "Today we will have revenge by burning their house." And that night, indeed, they did come and burn the house of Guda Jagama's mother. She screamed for help to put out the fire and the Kogola people came, among them was one champion, the grandfather of Ojuka Ngani, called Olang' Okore (Olang' Adinga mach okalo lum, were his nicknames). When he called for help (Nogweyo matek) from his agemates, like Ademba, they replied with a call to all, saying, "tomorrow we will go and fight these people."

But Mzee Abala woke up at dawn and went to each house of Kogola saying, "I do not want to see anybody leaving the village tomorrow or let the youth out to go and start a fight with the people of Karachuonyo who burned the house of Diefu's wife, the grandfather of Bete Riago." "The words of Olang' Nyanguara will bring us to death at the hands of the Karachuonyo, who are many." "What is Olang' thinking, doesn't he see that they are more than us and even if he goes to fight only the small clan of Karachuonyo who burned the house, does he really think that the other Karachuonyo will keep quiet and not help their own clan?" "I am giving you a stern warning, people of Kogola, tomorrow no house among you should bring out their shields and spears, I have refused by swearing -- no man leaves!"

So the next day the youth did not go to war but they came together with Olang' and went to see the elders, asking them how they can now live with the people of Karachuonyo who despise them, coming at night to burn the houses of the Kogola people? Many times they have helped the Karachuonyo in their battles with their enemies. The Karachuonyo don't even know how to fight, resembling women, especially the Kogwano clan, who live in Oriang' Nditi. The youth went on complaining that the elders should tell them how to live with these people, should they live as enemies or brothers? And during battles who should they help, the Karachuonyo or their enemies? These complaints were difficult for the elders to give a satisfactory answer as to how they should proceed.

That is when Mzee Onyango Nyanguara became of the opinion that everyone should move and go to the Lowa, of the small clan called

Lakini vijana wa Karachuonyo hapo walikasirika sana, wakisema, “Kweli mhamiaji katika nchi yetu ndiye anatupiga na kutunyang’anya mke tuliyewania kuwa wetu, basi leo tutalipiza kisasi kwa kuchoma nyumba yao.” Usiku kweli walikuja wakachoma nyumba ya mama wa Guda Jagama. Na yowe ilipigwa usiku kuja kuzimisha moto, na Kogola wote wakaja. Na kati yao alikuwepo shujaa moja, babu ya wakina Ojuka Ngani, naye alikuwa akiitwa Olang’ Okore (*Olang’ Adinga Mach Okalo Lum*, majina yake ya utani). Yeye alipokuja alipiga yowe kwa nguvu (*Nogweyo Matek*) na rika zake wakina Ademba nao wakajibu kwa mayowe, wakisema, “Kesho tutakwenda kupambana na watu hao kwa vita.”

Hapo Mzee Abala aliamuka wakati wa majogoo na kuanza kupitia kila mlango wa mji wa Kogola, akisema, “Nisione kesho mtu yeyote ametoka katika mji wake au kuacha vijana wake kwenda kuanzisha vita na hao watu wa Karachuonyo waliochoma nyumba ya mke wa Obo Dieto, babu yao Bete Riaga.” “Kwa neno la Olang’ Nyanguara yeye atafanya tumalizwe kwa kuuawa na Wakarachonyo walio wengi, yeye Olang’ anafikirije, haoni watu hao ni wengi kuliko sisi, na hata kama atakwenda kupigana na ukoo mdogo katika Karachuonyo waliochoma nyumba, yeye anafikiri Wakarachonyo wengine watanyamaza kimya bila kuja kusaidia ukoo wao vita.” “Nawaonya kwa ukali nyie watu wa Kogola, kesho mji wowote wetu musitoe ngao na mikuki kwenda katika vita hiyo, nimekataa kwa kuapa kiiii!!!! asitoke mtu.”

Basi kesho yake vijana hawakuenda vitani, ila walijikusanya wakiwa na Olang’ pamoja. Na wakawaendea wazee wao wa Kogola, wakiwauliza, “Sasa wafanye nini ili waishi na hao watu Wakarachonyo, ambao wanawadharau, wanakuja usiku kuchoma nyumba ya watu wa Kogola?” Na mara nyingi watu wa Kogola ndiyo wanaowasaidia Wakarachonyo vita ya kupigana na maadaui wa Karachuonyo, maana Wakarachonyo wao hawajui vita, wanafanana na wanawake, hasa ukoo huu wa Kogueno, wanaoishi Oriang’ Ndati. Vijana waliendelea wakilalamikia wazee wawaambie jinsi watakyoishi na hao, kama wataishi nao kama maadui au kama ni ndugu? Pia wakati wa vita ikitokea kati ya Wakarachonyo na nchi nyingine, “Je, itabidi watu wa Kogola wasaidie Wakarachonyo?” “Au wasaidie maadui wa Karachuonyo?” Malalamiko ya vijana hawa iliwapata wazee wakati ngumu wa kutafuta neno la kufanya.

Ndipo mzee Onyango Nyanguara alionelea ahamishe watu wote awapeleke huko Walowa kwa ukoo mdogo wanaoitwa Jokonyango Aroya. Na akahamisha baadhi ya ukoo wake, kwanza akawa anawabeba waliozeeka sana kwenye dume lake la ng’ombe. Lakini Mzee Abala hakupendezwa na jambo hilo na akawa anamuonya Onyanga

Jokonyango Aroya. He then began moving some of this clan, carrying the old and frail on oxen. But the elders were not happy with this solution and warned Onyango saying, "Onyango do not do this, there is no one who can establish a new settlement without medicine, don't bother trying, and go first to find medicine, then move the people." But Onyango did not listen because he was so angry with the Karachuonyo. Later some of the elders convinced Onyango that it would be better to send a delegation secretly to Tanganyika to meet with Mzee Kagose, who had tried for a long time and then managed to find land for the Turi. Onyango agreed with this advice but thought that others should be the ones to go.

So they appointed Ademba, Rweya, Otero, and Odete, the father of Nyagor. They went as far as Buturi, to Kagose's home, walking at night and hiding during the day, so that they would not be seen by anyone. When they reached Kagose, he gave them a grand welcome, calling some "the children of my brothers," and others "my brothers." Especially he felt that on the side of his brothers were Odete, the father of Nyang'or, and Rueya, the others he treated as his brother's children. They explained the problem that had brought them there and he told them to go back where they had come from and then come back to him with the following: a pipe with two stems and a cloth made from the skin of a monkey (Law Kima gi kuesi ma dhoge arut). So the men returned and told the elders what they had been sent to find. A plan was made for them to return to Kagose with the items he had requested. This time the people who went back were Rueya, Odete, Ongoro Nyawinya and Odewa.

This time when they came Kagose entrusted Odewa with the medicine and told him how to use it, saying, "this medicine will make your enemies like you and even when you decide to move away they will not take away your wealth and nobody will stop you from moving." But when they returned Odewa did not use the medicine for what it was meant to do. Instead he turned it for gaining his own wealth. Because he was a singer, he used it to sing and people liked his songs more than anyone else's and he would sing for the chiefs, who liked him and gave him presents and he became very wealthy. His actions made all the rest loose heart and they did not take any action until the years when the whitemen began to come to East Africa. That is when Simeon and Miera went back to Kagose, even though at that time it was prohibited to cross the border between Kenya and Tanganyika. There was a strict punishment for crossing the border because of the dispute between the British and the Germans (1910). When they reached Kagose he was very

akimuambia, “Onyango, usifanye hivyo hakuna awezaye kujenga nchi bila dawa ya kusindikia nchi, wewe usiangaike, kwanza tafuta dawa ndipo ufanye hivyo.” Lakini Onyango yeye hakujali, maana alikuwa na hasira sana na hao Wakarachuonyo. Lakini mwisho wazee wengine wakazidi kushawishi Onyango wakimshauri kwamba ni afadhali watume baadhi ya wazee waende Tanganyika kwa kisiri mpaka kwa Mzee Kagose wamuelezee shida yao, ili aweze kusaidia Kogola wapate nchi, maana Kagose yeye ndiye ameisha angaika muda mrefu mpaka akawapatia Waturi nchi. Neno hili Onyango akakubaliana nalo lakini aliona itekelezwe na wengine.

Ndipo wakateuliwa wakina Ademba, Rweya, Otero na Odete, baba wa Nyangor, na wao walienda hadi Buturi kwa Kagose wakiwa wanatembea usiku na mchana wakijificha wasionwe na watu. Walipofika Kagose aliwakaribisha vizuri sana, akiwaita watoto wa ndugu zangu na wengine akiwaita ndugu zake. Hasa aliyeonekana kama ni upande wa ndugu yake ni Odete, baba wa Nyang’or na Rueya, na wengine akawa anawaita kwamba ni watoto wa ndugu zake. Na walipomuelezea tatizo iliyowaleta, aliwaambia warudi huko walikotoka, na warudi kwake tena wamletee kiko chenye midomo miwili na nguo iliyotengenezwa na ngozi ya mnyama Kima (*Law Kima gi kuesi ma dhoge arut*). Basi watu hao walirudi na wakawaelezea wazee wao waliowatuma. Basi mpango ukafanywa tena ili warudi mara ya pili kwa Kagose wakiandamana na vitu walivyotumwa na Kagose. Safari hii waliorudi kwa Kagose walikuwa ni Rueya Odete, Otero Ongoro, Nyawinya na Odewa.

Safari hii walipofika Mzee Kagose alimkabidhi Odewa dawa na akamueleza jinsi atakavyoitumia, akimuambia kwamba, “Dawa hii itawafanya maadui wenu wawapende, tena hata mtakapoamua kuondoka hawatawanyang’anya mali zenu, na wala hakuna yeyote atawazuia njia msipite.” Basi Odewa yeye waliporudi huko walikotoka, hakutumia dawa hii kwa kazi iliyopangiwa kufanya, ila yeye aliugeuza ya kuchumia mali. Na kwa sababu alikuwa mwimbaji, aliitumia kwa kuimbia na ikawa watu wanapenda nyimbo zake kuliko ya wengine na hasa alitumia kwa kuimba Watawala (Watemi) na wakawa wanampenda sana na wanampa mali nyingi na akawa tajiri.

Jambo lake lilikatisha wenzake tamaa sana ila ilipofika mwaka wakati Wazungu wanaingia katika nchi ya East Africa, ndipo Were Simion wa Miera alipenya akarudi tena kwa Kagose. Wakati huo ilikuwa hairuhusiwi kuvuka mpaka kati ya Kenya na Tanganyika, ilikuwa ni adhabu kali mtu akishikwa akiwa anavuka mpaka, maana ilikuwepo

sorry for them that they had not seen the results of the medicine, which had been used for the personal business of one man's gain. Even so Were was not in a hurry to leave and stayed with Kagose for a long time, as his servant, for about two years. So when Were Simeon decided to go back to Kenya he was given medicine by Kagose to go and help his people move to Tanganyika.

When Were reached home he used the medicine to first move the homes of his own clan, as well as the Kendo clan, followed by Enok Ombiaja and his brothers. So from that time on the people of Kogola were able to come without being followed. When they had been there awhile, then Mzee Kagose told them to build their settlements from Nako to Nyamaguku, and throughout Rengo. But Mzee Miera begged Kagose to allow them to go and build at the conjunction of the Mori and the Nyabrongo Rivers, claiming that he had a blind cow, which would make it difficult to live far from drinking water. (This meant that he had a blind wife who was very old and if they lived far from the water then that wife would not be able to fetch water.) Kagose finally agreed, although this has now brought a lot of problems to the Kogola because they do not have enough land. There is very little cultivatable land near the river so now they cannot live in peace because of the crowding. The people of Irienyi have now settled this area that they abandoned, that is Irengo Bitiryo and Kyabebi. This area goes all the way to Ruhu, which is now occupied by the Simbiti and the Irienyi, together with the Hacha and the Sweta.

In the year 1974, when Tanzania (the alliance of Tanganyika and Zanzibar) started villagization, the people of Kogola were moved from Nyangitha, near the Mori River and Nyabrongo, together with those in Nako, all of which were settled in the village of Oliyo, of the Kawakswa clan. That is where you will find most of them, although some started going back to their homesteads when they saw that the leaders were not punishing those who had gone. You can see they were very eager to get land of their own, although now there is no more new land to get, the only way left is to fight in court with those who own the land.

One day Mzee Enoka Ombija from Aono, of the Kogola clan and Gereshon, son of Charles Oneya Oyuaya, from the Kawakswa clan were fighting over land. This issue brought such a conflict that the whole Kawakswa clan wanted the Kogola clan to move back to Kenya, where they had relatives. But Alfayo Okinda opposed this opinion in front of the meeting called by Chief Clement Odemba, who was the customary leader although he had already given up the chiefship. Okinda stood

mgogoro kati ya Waingereza na Wadachi (mwaka 1910). Were alipofika kwa Kagose, mzee huyo alisikitika sana kwa sababu hakuona matokeo ya dawa aliyotoa, maana dawa yake iligeuzwa kuwa dawa ya biashara kwa manufaa ya mtu mmoja. Hata hivyo Were hakuwa na haraka ya kurudi ila alikaa kwa Kagose kwa muda mrefu, akawa kama mtumishi wake, (*Omwasi*) muda wa miaka miwili. Basi siku Were Simion alipoamua kurudi Kenya alipewa dawa na Kagose ili aende awahamishie watu wa kwao kuja huku Tanganyika.

Were alipofika alitumia dawa hiyo na mara ya kwanza akahamisha miji ya ukoo wao na pamoja na ukoo wa Kendo akifuatana na Enok Ombija na ndugu zake. Basi tokea hapo ikawa watu wa Kogola wamepata njia kuja bila kufuatwa. Na walipofika, baada ya kukaa kwa muda, ndipo Mzee Kagose aliwapeleka wajenge toka Nako kuelekea Nyamaguku na sehemu ya Rengo yote, kwamba wajenge pale. Lakini Mzee Miera aliomba Kagose amruhusu waende wajenge kule kwenye makutano ya Mto Nyabrongo na Mori, akidai kwamba yeye anayo ng'ombe koo kipofu ambayo ataangaika akikaa mbali na maji ya kunywa. (Koo kipofu alimaanisha mke wake alikuwa ni kipofu pia alikuwa amezeeka, kwa hiyo kama wakikaa mbali na maji basi huyo mama hawezi kuchota maji.) Na mzee Kagose alikubaliana naye, ingawaje kwa siku hizi imewaletea ukoo wa Kogola hasara kubwa ya kukosa ardhi, maana karibu na mto sehemu waliyokalia ilikuwa ni padogo mno. Na sasa wanashindwa kuishi kwa amani kwa ajili ya kubanana. Na sehemu ambayo waliacha sasa inakaliwa na watu wa kijiji cha Irienyi, Irengo, Bitiryo na Kyabebi na sehemu hiyo imeendelea hadi Ruhu chini na sasa inakaliwa na Wasimbiti na Wairienyi, pamoja na Wahacha na Wasweta.

Mnamo mwaka 1974 wakati Tanzania (Muungano Tanganyika na Zanzibar) ilipoanzisha vijiji, watu wa Kogola walihamishwa kutoka Nyangitha, karibu na Mto Mori na Nyabrongo pamoja na baadhi yao waliokuwa Nako, wote waliingia katika kijiji cha Oliyo wa ukoo wa Kawakswa, na humo ndimo walipo kwa uwingi, ingawaje utakuta baadhi yao wameanza kurudia katika mahame, walipoona viongozi hawajali kuwachukulia hatua kwa wale waliporudia mahame. Na utaona wana uchu mkubwa wa kupata ardhi yao, ingawaje kwa sasa hakuna ardhi mpya ya kukalia. Sasa imebaki kusombana kwenye Mahakama na wenye ardhi hizo.

Ilitokea siku moja ambayo Mzee Enoka Ombija wa Aono, wa Ukoo wa Kogola, na Gereshon wa Charles Oneya Oyuaya, wa ukoo wa Kawakswa kung'ang'ania ardhi. Jambo hili ilileta uhasama mkubwa sana, hata ukoo wote wa Kawakswa walitaka ukoo wa Kogola wahame

up and began speaking in anger, addressing Chief Odemba, “and you, Chief Odemba, you say that these people of Kogola were only picked up, or don’t you know that they came here as people who had their brothers.” “You Odemba, you should remember that there were some of these people who were sent to see your father Kagose, so that he could give them a place to stay, and your father agreed with them, as owner of the land of Buturi.” “Those who were sent were Ademba, Otero, Rueya and my grandfather, Odete, father of Nyang’or, and they all agreed with Kagose that the Kogola should come and live here.” “And on the second trip it was the same people, together with Odewa Nyanguara who were given the medicine, which was turned to personal benefit.” “So now how can you chase us away, saying we should go back to Kenya, where would we go in Kenya?” These words of Okinda were supported by many people and they said, “let the Kogola live like the other people of Buturi, one wrong done by one person from Kogola should not be blamed on all. Then Odemba said that the people of Mzee Enoka Ombija should be given part of the land that was disputed with Gereshon Charles Oneya.

This was all the result of the mistake made by Mzee Miera, the father of Simion Were, who refused to build on the land that was given to them by Kagose in Ruhu. He had insisted on building near the river, where the fish jumped into the pot by themselves. That is why he was given a small piece of land in the area of Konya Nyangitha, near to the confluence of the Mori and Nyabrongo Rivers. The people of Kogola also blame the small clan of Kakech, because they are foolish and unthinking even though the people of the small clan of Kakendo are thieves and bandits, they were smarter than their brothers who wouldn’t have been fooled in this way had they been as smart. Had they openly claimed a bigger area they would have been opposed by Mzee Miera but as it turned out this clan of Kakendo came late after everything had already been divided out. So only recently Mzee Yohanna Owange begged Mzee Odemba, his friend, to agree that a piece of land which was occupied by Yohanna Owange be returned to the village of Oliyo, because this area had been claimed by the village of Rabuor. This was still an issue of conflict between the villages of Oliyo and Rabuor after Mzee Odemba died.

The people of Kogola and the other Buturi did not know how to greet each other, that is how they should address each other following the order of generations. A person who is the same age would refer to the other as “brother,” even though he could be the generation of the other’s father or even grandfather. But after Pius Nyachuma of Odako worked together with Okinda Alfayo to find out how their genealogies

warudi Kenya sehemu walipo wenzao wengi. Lakini jambo hili Alfayo Okinda wa ukoo wa Kogola alitetea mbele ya mkutano ulioitwa na Mtemi Clement Odemba, akiwa kama Kiongozi wa Kimila, maana wakati huo alikuwa ameishaacha kazi wa Utemi. Okinda alisimama na kuanza kusema kwa hasira akimuuliza Chief C. Odemba, “Wewe Mtemi Odemba, hawa watu wa Kogola waliokotwa tu, ama munafahamu kwamba nao walikuja kama watu waliokuwa kwa ndugu zao?” “Wewe Odemba, unakumbuka kwamba kuna baadhi ya watu waliotumwa na Kogola ili waonane na baba yako Kagose, ili awape mahala pa kukaa na baba yako akakubaliana nao kama mwenye nchi hii ya Buturi?” “Na hao waliotumwa kwanza ni Ademba, Otero, Rueya na babu yangu, Odete, baba wa Nyang’or, nao wote walikubaliana na Kagose kwamba watu wa Kogola waje watapata sehemu yao.” “Na katika safari ya pili ni hao hao, pamoja na Odewa Nyanguara, aliyepewa dawa na akaifanya dawa ya biashara kwa manufaa yake.” “Je, leo inatokeaje tunafukuzwa kwamba turudi Kenya, huko Kenya tunakwenda kukaa wapi?” Neno hili la Okinda iliungwa mkono na watu wengi, wakisema, “Acheni Kogola waishi kama watu wengine wa Buturi na kosa la mtu mmoja wa Kogola lisihesabiwe kwamba ni kosa la Kogola wote.” Na tokea hapo ndipo Odemba alisema watu wa Mzee Enoka Ombija wapewe sehemu katika mahali hapo wanapong’ang’ania kati yao na Gereshon Charles Oneya.

Kwa kosa alilofanya mzee wao Miera, baba wa Simion Were kwa sababu yeye ndiye aliyekataa kujenga sehemu aliyopewa na Kagose kuelekea Ruhu, yeye alidai ajenge karibu na maji na penye sehemu ambayo samaki hurukia chunguni wenyewe. Ndiyo maana akapewa mahala padogo sana sehemu ya Konya Nyangitha, karibu na maingiliano ya Mto Mori na Nyabrongo. Pia watu wa Kogola wanalaumu ukoo wao mdogo wa Kakech kwamba ni wajinga hawana watu wenye fikra zuri, ila ukoo mdogo wa Kakendo ni watu wezi na wajeruri, ila akili yao ni ya juu sana na fikra zao ni nzuri kuliko hao ndugu zao wao wasingefanya hivyo. Maana wao wangeng’ang’ania mahala pakubwa wasingekubaliana na Mzee Miera, lakini kwa sababu ukoo huo wa Kakendo wao walikuja nyuma sana walikuta jambo hilo limeshatendeka. Juzi juzi hapa ndipo Mzee Yohana Owange ndipo alipolilia Mzee Odemba, rafiki yake ili akubali, ili sehemu aliyohamia Yohana Owange irudishwe katika kijiji cha Oliyo, maana sehemu hiyo ni ya kijiji cha Rabuor. Basi Odemba akakubali ili mji wa Yohana Owange irudishwe Oliyo na aachiwe hatua hamsini kutoka ardhi ya Rabuor. Jambo ili hata leo bado linaleta mgogoro kati ya wanakijiji wa Rabuor na Oliyo, baada ya kifo cha Mzee Odemba.

were from the beginning, they discovered that they were brothers and that they could even inherit each other's wives, as was the custom among the Luo. This made it easy for them to know how to greet each other, because Pius Nyachuma Odak was from the Kawakswa clan, while Okinda Alfayo was from Kogola, and his clan knew how to greet the other. The people of the Kogola clan who remained in Kenya Karachuonyo have lost touch with those in Buturi, Tanzania, especially the young children do not how to greet each other. The generation who still knows how to greet each other is that of Mbuya Polo and Owiyo Agumba Ombro, who are all the grandchildren of Odindo. These are the last group of people in Karachuonyo who still know the generation of Okindo Alfayo and his agemates here in Buturi. They used to visit each other in times of trouble, especially deaths.²³

The Coming of the Germans to Buturi

A few years after the Turi settled on the Germans entered their land. One day some Turi youth from the home of Nyakoba went to hunt in the area that goes down to the Mara River, passing near to Omwanda Mountain. They were surprised to see a big room that looked like the home of the spider and nearby to that some black cattle and many people. These were the people with the German Bwana Ralang' who saw the hunters. Bwana Ralang' asked his people to move closer to the hunters and ask them who they were, and see if they were able to understand each other. The people of Bwana Ralang' were black people so they moved closer and finally asked the hunters who they were. They said, "we are Jaluo people and we are hunting." They could understand each other because there were some people who could speak Luo among them. So they went on questioning the hunters where they lived. The hunters pointed to Kakthene hill and said that they lived there beneath the hill. And as they moved still closer they asked the hunters if they would show them a place to water their cattle. The hunters said that they were only hunters and must go home to get water. They would return to show them the way but first they needed to know whom they were. They responded, "we are only travellers and we are still continuing on our journey."

The hunters went back to their homes and told Mzee Kagose that there were some people in the bush, near to the hills, and that these people had many cattle, a large number of which were completely black and that they wanted to be shown a place to water their cattle.

23 Alfred Okinda.

Watu wa Kogola na ukoo zingine za Buturi hawakujua jinsi ya kuitana, maana walikuwa wakiitana kwa kufuata rika. Mtu munayelingana kwa umri unamuita kwamba ni ndugu yako, ingawaje huenda yeye ni babu yako au ni baba yako. Lakini baada ya Pius Nyachuma wa Odako waliposhirikiana na Okinda Alfayo kwa kuuliza jinsi walivyozaliana kutoka mwanzo walijikuta kati yao wawili ni ndugu halisi, hata wanaweza kurithiana wanawake kama ilivyo desturi ya Waluo. Na hapo imekuwa rahisi kwa wengine kujua jinsi wanavyoweza kuitiana, maana Pius Nyachuma Odako, yeye ni ukoo wa Kawakswa na Okinda Alfayo naye ni wa ukoo wa Kogola, naye ukoo wake wanajifahamu wanavyoitana naye. Ukoo wa Kogola waliobaki Kenya Karachuonyo nao siku hizi wameanza kupoteana na wa huku Buturi Tanzania. Hasa watoto wao hawajui jinsi ya kuitana. Rika ambao bado walikuwa wanafahamu kuitana ni rika ya wakina Mbuya Polo, Owiyo Agumba Ombro, wote ni wajukuu wa Odindo. Wao ndiyo watu wa mwisho mwisho wanaokaa Karachuonyo ambao wanafahamiana rika ya wakina Okinda Alfayo na rika zake hapa Buturi. Na hata walikuwa wakitembeleana wakati wa shida kama vile vifo.²³

Kuingia kwa Wadachi hapa Buturi

Ni miaka michache tu baada ya Waturi kutulia hapa walipo Wadachi waliingia. Vijana Wabuturi walikwenda kuwinda sehemu inayoelekea Mto Mara, wakipita karibu na mlima wa Omwanda, wakitoka katika mji wao wa Nyakoba. Walisituka kuona jumba kubwa inayofanana na nyumba ya buibui na kando yake kuna ng'ombe weusi na watu wengi. Walikuwa pamoja na Mjerumani anayelitwa Bwana Ralang', nao wanawaona hawa wawindaji. Bwana Ralang' akawaambia watu wake kwamba wawasogelea hao wawindaji karibu na kuwauliza wao ni watu gani, kama wakiweza kusikilizana nao. Watu wa Bwana Ralang' walikuwa watu weusi, basi walisogeleana na mwisho watu wa Ralang' waliwauliza wawindaji kwamba, "Nye ni watu gani?" Nao wakasema, "Sisi ni Wajaluo na tunawinda." Walisikilizana kwa sababu walikuwepo waliojua Kijaluo kwa kikundi cha Bwana Ralang'. Na wakaendelea kuuliza wawindaji kwamba, "Nye mnakaa wapi?" Na wawindaji wakawaonyesha mlima wa Kakthene kwamba, "Tunakaa chini ya mlima ule." Na wakati wakizidi kusogeleana waliuliza wawindaji wawaonyeshe mahali penye maji ili tupeleke ng'ombe wetu wanywe. Na wale wawindaji wakajibu kwamba, "Sisi ni wawindaji tu, acheni turudi makwetu, mahali penye maji na tutarudi kuwaelekezeni, lakini kwanza

²³ Alfred Okinda.

The hunters said that they had not shown them the place and that the homes of the strangers looked like the homes of a spider. So Kagose told the men to go back the next day with some elders to find out what these people wanted and that they should not harass them if they see that they are basically good people. Instead they should take them to the watering hole at Nyamuko to get clean water and do what they ask if it is reasonable. So the next day they went back to where they had left Bwana Ralang' and his people and after discussing with them they showed them to Nyamuko where there is clean water. Bwana Ralang' pulled up his tent and tied it on and told the people to lead them, putting their spears on their shoulders. So they did so and got to Nyamuko where the cattle got water and increased their strength and began to graze. Ralang' then asked for help to make a corral for his cattle and he also put up his tent again at that spot. Later on Bwana Ralang' asked the hunters if they would take him to see the elders of this land. So they went and told the elders that Ralang' wanted to see them.

The elders then went to meet him, but Kagose did not go. Ralang' asked the elders, "where is your leader who brought you to this land?" The elders then started naming each other, and even named Mzee Nyathi. But Bwana Ralang' was still not satisfied and wanted to see the leader whom they had left behind. Then he climbed up on a rock there at Nyamko and looked around using his binoculars towards the Turi village where he saw Mzee Kagose, far away, sitting under a rock. So Ralang' got down and went back to the elders saying, "if you want to cooperate then go and call that old man whose house is under the rock, whom I can see sitting there quietly smoking his pipe." "Call him to come and then you can listen to what I have to say to you." "If he refuses I will not cooperate with any of you." So the elders were shocked and said, "how is it that this man can see Kagose?" "He is a man like us and yet can see all the way to Nyakoba, so far away, it must be true that he can work miracles like Kagose." "It is better to call Kagose come and meet with him and tell him how this white man saw so far away."

So they went and told Kagose all that had happened and he agreed to go and meet the man. He put on his special clothes and said, "I can see this is a good man, let me go and talk to him." So when Kagose arrived Bwana Ralang' stood up from his chair where he had been sitting, welcomed him, gave him a seat, and shook his hand. Bwana Ralang' then told Kagose, "You have welcomed me well and given me water, now I will give you a promise since I see that your people are peaceful and have no problem with me." Then Ralang' wrote a long letter and gave

tungependa kujua nyie ni watu gani?” Nao wakajibu wakisema, “Sisi ni wasafiri tu na bado tunaendelea na safari yetu.”

Wale vijana wawindaji walirudi nyumbani na kumuelezea Mzee Kagose kwamba, “Kuna watu kwenye msitu ya hapo juu kando kando ya mlima na watu wale wanao ng’ombe wengi sana na sehemu kubwa ya ng’ombe wao ni weusi kabisa na walitaka tuwaonyeshe penye maji, ili wanyweshe mifugo yao, lakini hatukuwaonyesha, na nyumba yao inafanana kama nyumba ya buibui.” Basi Kagose akawaambia hao vijana kesho wafuatane na wazee wachache waende wawapeleleze wanataka nini na wala, “Msiwachokoze na mkiona ni watu wazuri muwapeleke Nyamuko ndiyo kuna maji safi.” “Pia watakachowaambia ndiyo muwafanyie kama ni kitu kizuri.” Basi kesho yake watu hao walikwenda pale walipomuacha Bwana Ralang’ na watu wake. Na wakazungumza nao na pia wakaanza kuwaelekeza Nyamuko penye maji masafi. Basi Bwana Ralang’ waling’oa hema yao na kuifungasha. Na Ralang’ akawaambia hao watu kwamba, “Nyie mutangulie mbele yetu na mikuki yenu muweke begani nasi tutafuata nyuma yenu.” Basi wakafanya hivyo na wakaongozana hadi Nyamuko na wakanywesha ng’ombe maji na ng’ombe wakapata nguvu na kuanza kulisha ng’ombe kandokando ya hapo. Na Ralang’ akawaomba wasaidie kuzungusha zizi kwa ajili ya ng’ombe hao. Na pia Ralang’ na baadhi wakasimamisha hema. Baadaye Ralang’ akawaambia wale wawindaji kwamba angependa kuwaona wazee wenye nchi hii. Wale watu wakaenda kuwaeleza wazee na kuwaalika kwamba wanatakiwa na Ralang’.

Wazee walikwenda kuonana naye, ila Kagose hakuenda kuonana naye. Na aliwauliza wazee hao akisema, “Wapi Kiongozi wenu aliyewaleta katika nchi hii.” Basi wazee wakaanza kusimamishana hata wakamsimamisha na Mzee Nyathi. Lakini Bwana Ralang’ alisema, “Ndiyo nakubaliana na nyie, ila bado mmemuacha kiongozi wenu mkuu nyuma na akawaambia acheni nipande juu ya jabali hii nione.” Basi akapanda juu ya jabali la hapo Nyamko na akaanza kuangaza kwa darubini yake akielekea kwa miji ya Waturi. Mwisho aliona Mzee Kagose ameketi mbali, chini ya jabali. Na Ralang’ akaamua kushuka na kurudi kujiunga kwa wazee wale, akawambia wazee, “Nyie mukitaka tusikilizane muende multe yule mzee ambaye yeye nyumba yake ni kwenye jabali na sasa naona yuko pale amenyamaza tu anavuta kiko, maiteni aje na akija mtasikia nitakalomwambia, ila akikataa basi mimi sitasikilizana na nyie wote.” Hapo wazee walishtuka sana wakisema, “Je, mtu huyu amemwonaje Kagose?” “Mbona analingana na sisi amemwonaje kule Nyakoba mbali vile, kweli huyu ana muhujiza kama

it to Kagose saying, "look after this letter carefully and don't let it be destroyed, I also give you this flag of governance." "One day you will see someone who looks like me, talk to him and give him this letter and he will read it and tell you what I have written in the letter." "Today I will also give you riches in iron ornaments so that you can divide them out among your people." He gave them to Kagose who said goodbye and left Bwana Ralang' at Nyamko.

But the hearts of some of the people of Buturi were still set on stealing Bwana Ralang's cattle. Especially those like Omodhno Awino started complaining, saying, "This Kagose is only one man, yet he keeps us from stealing the cattle, Kagose does not see that he is punishing us." "He has taken us away from Kadem to Musoma, among the Kwaya, and now has brought us here, but we do not have anything, how will we marry if he does not allow us to take the animals?" "We cannot go along with him anymore." When night came Omodhno and Omala began to sneak up on the cattle to steal them. And when they were removing them from the corral Bwana Ralang' heard them. Raalang' had heard the donkey cry out when they took out the cattle. He got up and shone a bright light into the corral, as bright as a car light. The thieves were illuminated openly and they begged for mercy. But he decided not to kill them because of the agreement with Mzee Kagose. Omodhno and his friends slipped away, leaving his stick behind and saying that this white man must be a sorcerer, more powerful than all others, to be able to shine the sun by his sorcery. Ralang' ignored them but was surprised at the character of these people. So Omodhno did not succeed in getting what he wanted but kept on talking of the miracle that the white man did, to control the sun for his use like fire. The next day Bwana Ralang' told Mzee Kagose what some of his bad people had done. Bwana Ralang' said goodbye and continued on his journey towards Kenya, passing the road to Shirati.

At the time when this attempt to steal cattle was going on there was a visitor in Buturi from Kadem Kenya. He had come to visit his maternal uncles in Buturi. His name was Maringa Ondwat. He said to the people of Buturi, "Oh, my Buturi uncles, I see that you are surely cowards, to be afraid of only one white man and a few black men and not be able to steal their cattle." "If they came to our home they would have had their cattle stolen by the one clan of Kakoth, even before the clan of Kanyuor could get there!" So he left before Bwana Ralang' and his people saying, "let me go ahead and tell our people before this white man arrives in our land and we will take his cattle." But his uncles warned

Kagose.” “Afadhali tumuite Kagose waje waonane, na mmuambie jinsi alivyoona kwa mbali na huyu mtu mweupe.”

Basi walipomuendea Kagose na kumueleza yaliyotokea, naye akakubali na akavaa mavazi zake akaondoka kuja akisema, “Naona huyu ni mtu mzuri, ngoja niende niseme naye.” Basi Kagose alipofika Bwana Ralang’ alisimama kwenye kiti alichokalia na kumkaribisha akalie na akaanza kumsalimia kwa mkono. Baadaye Ralang’ akamwambia Kagose kwamba, “Naona wewe umenikaribisha vizuri na kunipa maji basi nitakuachia ahadi, maana naona hata watu wako ni wapole, hawana matata na mimi.” Basi Ralang’ akaandika barua ndefu na akamkabidhi Kagose akisema, “Hii barua uitunze vizuri sana isiharibiwe na kitu chochote na pia bendera hii nakupa ya utawala, na wewe siku utakapona mtu anayefanana na mimi na kama mtazungumza naye, wewe umpe barua hii na nilichosema humu utaona maana atakueleza.” “Pia leo nitakupa utajiri wa vyuma vya kuvaa ili uwagawie watu wako.” Basi akampa vyuma na wakaagana na Kagose akarudi kwake na wakamuacha Bwana Ralang’ hapo Nyamko.

Lakini mioyo ya baadhi ya watu wa Buturi ilikuwa ni kumnyang’nya Bwana Ralang’ ng’ombe wake. Na hasa wakina Omodhno Awino walianza kusema akinung’unika, “Huyu Kagose mtu moja anatukataza tusimnyang’anye huyu mtu ng’ombe wake, huyu Kagose yeye haoni kwamba anatutesa, yeye ametutoa Kadem hadi Musoma kwa Wakwaya na ametuleta hapa tena na hatuna chochote na sisi tutaowaje kama bado anakataa tusichukue mifugo, hii sasa hatuwezi kukubaliana naye.” Na ilipofika usiku Omodhno na Omala walianza kuvizia ng’ombe hawa kuwachukua. Na walipokuwa wakiwatoa mifugo hao walisikiwa na Bwana Ralang’, maana Ralang’ alisikia punda akilia na kishindo cha kutoa ng’ombe kilimuamsha na akaanza kuwamulika hao huko zizini kwa toch kubwa kama taa ya gari. Na wale wakawa wameonekana wazi kabisa na wakaanza kugaragara chini. Basi aliamua kutowauwa kwa sababu ya mapatano na Mzee Kagose. Basi wakina Omodhno walijikokota wakakimbia na kuacha fimbo zao pale, wakisemeshana kwamba, “Huyu mtu mweupe mbona ni mchawi mkubwa kuliko wote angalia anatumia mwangaza wa jua kwa uchawi wake.” Basi Ralang’ hakuwajali ila alishangaa kabisa kuona tabia ya hao watu. Basi Omodhno hawakufaulu kuchukua walichotaka, na walizidi kuona ajabu jinsi huyo mzungu alivyoshika jua na kuitumia kuwamulika kama kisiki cha moto. Na kesho yake Bwana Ralang’ alimueleza Mzee Kagose waliyoyafanya baadhi ya watu wake wabaya. Na Bwana Ralang’ alimuaga Kagose akaanza kuendelea na safari yake kuelekea Kenya na kupitia njia ya kuelekea Shirati.

him saying, "You should stay here with us until this man passes through your land and has gone far away because you do not know what he will do there." They warned him further saying that whatever Mzee Kagose denies must not be done, and, if it is, bad things will surely happen. But this man from Kadem left saying, "I know that they will take his cattle when he reaches our home and I must also be there so that I can get some too."

So he went ahead, passing through Kamageta, and reached Kadem before Bwana Ralang'. He started telling everyone the news of Bwana Ralang' and his cattle, as well as the cowardice of the Buturi people to steal the cattle. After two days Ralang' reached Kadem Tula, near to the home of Obo and set up his tent. The word went around in Kadem and people came to see him saying, "this is the thing that Maringa told us about." Then they went home, leaving Bwana Ralang' and his people there. The next day the clans of Kakoth and Kanyuor, all of Kadem, came back armed so that they could take the cattle. When Ralang' saw them carrying weapons he asked his people, "why are these people armed?" His people told him that they had come to steal the cattle. Then Ralang' asked again, "Do they want to fight?" They asked the armed people if they wanted to fight for the cattle. And the armed people answered, "even if we have to fight we are ready, if you will not leave the cattle to us in peace." So Ralang' told them that if they wanted to fight to come and take the cattle. They started moving closer so that they could fight him and take the cattle. Then Ralang' got angry and took his gun and shot at the people who were in front. Among those who were killed was Maringa, who had brought the word to his people about Ralang' and his cattle. Those who were left ran away and hid in the bushes so that Ralang' could not see them.

On this journey the son of Mangana Nyarkanyiego was killed by Ralang' in that incident. When Ralang' reached Mangana, who was the leader of the Kanyuor clan, the mother of the boy said to Ralang', "yesterday you murdered my son and now I have no son." Ralang' told her, "you, a strong leader, how could you let your son get involved with a group of thieves?" "I will give you ten head of cattle so that you can find a way to get another son." Mangana accepted the ten cattle. After that Ralang' continued on his journey to Kanyamkago and here the people joined together to fight and steal the cattle but there too many people were killed. They went onto Kisii where he stayed for a while and then left and went through Nairobi to the Athi River, Magadi Koboko and stayed in these places for a while.

Wakati kitendo hiki cha majaribio ya kumnyang'anya ng'ombe inatendeka ilimpata akiwepo mgeni moja hapo Buturi alikuwa ametoka Kadem Kenya, alikuja kuwatembelea wajomba zake wa Buturi, alikuwa akiitwa Maringa Ondwat. Yeye aliwaambia watu wa Buturi akisema, "Ooh! Waturi, wajomba zangu, kumbe nyie bado watu wachache tena nyie ni waoga kweli, huyu mtu mmoja mweupe na hawa watu weusi wachache wanawashinda kunyang'anya ng'ombe, hawa wangepika kwetu, wao wangenyang'anywa na ukoo moja wa Kakoth, hata kabla ya ukoo wa Kanyuor kufika." Basi yeye aliondoka kutangulia mbele ya Bwana Ralang' na watu wake akisema, "Ngoja nitangulie nipashe wa kwetu habari kabla ya huyu Mzungu kufika kama tutabahatiwa afike kwetu, na tutamnyang'anya ng'ombe hao wote." Lakini wajomba zake walimuonya wakimuambia, "Wewe kwanza ungekaa hapa kwetu mpaka huyo mtu apite kwenu na kwenda mbali na ninyi maana hujui atafanya nini huko kwenu." Na walizidi kumuonya wakimwambia, "Huyu mzee wetu Kagose kitu chochote akikataa usifanye na wewe ukapuuzia ni lazima mambo mabaya yatakupata." Lakini huyo mtu wa Kadem aliondoka akisema, "Najua watamnyang'anya ng'ombe wakipita kwetu, na mimi ni lazima niwepo wengine wasipate ng'ombe na mimi nikose."

Na yeye alitangulia kwa kupitia Kamageta na akafika kabla ya Bwana Ralang' kufika huko. Na alianza kupasha habari za Bwana Ralang' na ng'ombe zake, pia akieleza uwoga wa watu wa Buturi kushindwa kumnyang'anya Ralang' ng'ombe. Na baada ya siku mbili kupita alifika Kadem Tulu, karibu na mji wa Obo, na kupiga hema lake hapo. Na habari ikaenea sehemu kubwa ya Kadem, na watu wakaja kumuona na wakasemeshana kwamba kitu ambacho Maringa alikuwa akituelezea ndiyo hiki. Na baadaye walirudi makwao na kuacha Ralang' pale na kikundi chake. Kesho yake tena ukoo wa Kakoth na Kanyuor wote wa Kadem walirudi tena wakiwa na silaha ili wamnyang'anye Ralang' ng'ombe zake. Na alipowaona wamebeba silaha aliulizia watu wake, kwamba, "Hao watu mbona wanasilaha?" Wale watu wake wakamwambia kwamba, "Hawa wanataka kukunyang'anya ng'ombe." Na tena Ralang' akauliza, "Je, wanataka vita?" Na wale wakawauliza wenye silaha kwamba, "Nyie mnataka ng'ombe kwa vita?" Nao wakajibu, "Hata kama ni vita tuko tayari kama hamtaacha ng'ombe zenu kwa upole." Basi Ralang' akasema, "Kama mnataka vita basi mje mchukue ng'ombe." Na wale wakaanza kusogea ili wapambane naye na kuchukua ng'ombe. Na hapo Ralang' alikasirika na kutoa bunduki na kupiga wale wote waliokuwa mbele wakati wakusogea kuchukua ng'ombe. Na kati ya hao waliopigwa risasi alikuwemo Maringa, yule aliyekwenda kuwapasha

Bwana Ralang' was the explorer to spy out the land and the reconciler who brought together the residents of Africa and the German colonists. For the local leaders who did him no wrong he left a letter and a German flag to demonstrate the good relations between them and his people of the German government. The leaders who got the letter and the flag were never attacked by the Germans who followed Ralang'. You will notice that those leaders who got the letter of peace and the flag were well liked by Bwana Obilo and others and some continued in leadership up until the British rule.²⁴

The War Between the Lowa/Turi and the Irienyi of Kisumwa

This war erupted in about 1931. One morning the Lowa were following the tracks of some warthogs that had destroyed their fields in order to kill them. When they were returning from the hunt, near Lwanda Ng'atachiel (the rocky outcropping near one person's home), which was on Lowa land, they passed near to Kasino. There they met Sura, a man of Kisumwa, farming there. The hunters talked amongst themselves saying, "This is a Jamwa (someone who is not Luo). Who has brought him here to farm on our side?" And they continued to approach him and when they came near they said, "Jamwa, who has given you permission to farm here?" And he said, "What are you asking me?" Then in anger, Ikeyo, the son of Owuor, hit him on the head with the long stick of his spear. It was still morning and Sura started screaming, "Uwiii, Uwiii," along with Sore, the daughter of Wambura Akonya, who also started screaming and running towards her home in Kisumwa. It just so happened that on that day there were many Kisumwa men in the nearby village helping a relative roof his house. And when they got word that the Jaluo were killing Sura, everyone grabbed his bow and arrows and ran to help. The Jaluo from Lowa were only armed with spears and throwing sticks. When the Kisumwa reached them they accused them in anger saying, "you have killed Sura, today you will see what happens." The Luos decided amongst themselves to leave because these people were armed. But the Kisumwa insisted on asking where was Sura. The Jaluo answered them, "why are you asking us, are we his keepers?"

24 Ibrahim Oluoch son of Omolo, Omolo son of Opole, Opole son of Otieno son of Kongo, Kongo son of Miyadhe, Miyadhe son of Mbeho, Mbeho son of Weho, Weho son of Kiswa. On the maternal side, the mother was married from Karungu, there in Kenya. The mother's father was called Otieno, son of Owigo, and his father was Okomo and others of their small clan of Kambumo. Ochungo, son of Ochola, Ochola, son of Okelo, Okel, son of Mambia, Mambia, son of Ngoye, Ngoye, son of Sasia. His mother came from Kanyada, Homa Bay, the clan of Kalanya. His mother's father was called Werw son of Otondi.

wenzake habari ya Ralang' na ng'ombe wake. Basi wale waliobaki walikimbia wakaingia kichakani na kujificha wasionwe na Ralang'.

Katika safari hiyo ndiyo mtoto wa Mangana Nyarkanyiego aliuwawa na Ralang' kwenye fujo ya siku hiyo. Na wakati Ralang' alipofika kwa Mangana, ambaye alikuwa pia Kiongozi wa Ukoo wa Kanyuor, huyo mama akamwambia Ralang' kwamba, "Wewe juzi umeuwa kijana wangu na sasa nimebaki bila kijana." Bwana Ralang' akamwambia, "Wewe Kiongozi mzima unawezaje kuruhusu kijana wako kuingia katika kundi la wanyang'anyi?" Basi nitakupa ng'ombe kumi ili uweze ukafanyia njia siku nyingine upate kijana." Na Mangana alipokea hizo ng'ombe kumi. Baada ya hapo Ralang' aliendelea na safari yake hadi Kanyamkago na hapo pia watu wa pale walijikusanya ili wapigane naye na kumnyang'anya ng'ombe wake. Na pale pia aliuwa watu wengi sana na wakamuacha akiendelea na safari yake hadi Kisii. Na pale alikaa kwa muda na akaenda na akapitia Nairobi na kuingia Thirifen Kiboko, (Athi River) Magadi Koboko na Ngong', sehemu hizo walikaa kwa muda.

Bwana Ralang' alikuwa mchunguzi na mpatanishi, ambaye alipatanisha wazalendo wa Kiafrika na Koloni la Wadachi. Na Watawala wa kizalendo ambao hawakumfanyia vibaya aliwaachia barua pamoja na bendera ya Kidachi kuonyesha uhusiano mwema wa Mtawala huyo na watu wake na Utawala wa Kidachi. Na Watawala ambao waliachiwa barua na bendera hawakushambuliwa na watawala wa Kidachi waliofuata Bwana Ralang'. Utaona wale watawala ambao waliachiwa na Bwana Ralang' barua ya imani na bendera, wao walipendwa sana na Bwana Obilo na wengine pia. Utawala wao uliendelea hata wakati wa Utawala wa Kiingereza.²⁴

Vita kati ya Walowa na Buturi na Wairienyi wa Kisumwa

Vita hiyo ilitokea mnamo mwaka 1931. Walowa waliwahi asubuhi kufuata nyayo ya nguruwe mwitu, ambao walikuwa wakiharibu mashamba yao ili wawauwe. Na walipokuwa wakirudi kuwasaka hao nguruwe mwitu, karibu na Lwanda Ng'atachiel (jabali la mtu moja) ambayo ilikuwa upande wa Walowa na watu wapakita karibu na kasino wakati wakirudi na pale karibu na kasino wakakuta Sura, mtu wa Kisumwa,

24 Ibrahim Oluoch wa Omolo, Omolo wa Opole, Opole wa Otieno wa Kongo, Kongo wa Miyadhe, Miyadhe wa Mbeho, Mbeho wa Weho, Weho wa Kiswa. Na upande wa mama na yeye aliolewa kutoka Karungu huko Kenya. Baba wa mama alikuwa akiitwa Otieno wa Owigo, babayake Okomo na wengine na Ukoo wao mdogo ni Kambumo. Ochungo wa Ochola, Ochola wa Okelo, Okelo wa Mambia, Mambia wa Ngoye, Ngoye wa Sasia. Mama alitoka Kanyada, Homa Bay, Ukoo wa Kalanya, Baba wa Mama aliitwa Werw wa Otondi.

Then the Kisumwa started shooting their arrows at the Jaluo, and, unfortunately, Owuor Asiri, son of Okeyo, as he stepped out from his friends to fight the Simbiti, was shot in the stomach with an arrow. And with this chest opened Owuor said to his friends, “haaa, my friends, they have killed me!” So then the Jaluo of Lowa went forward to fight the Kisumwa. They started throwing arrows and spears at each other and the Kisumwa began to retreat. Just then Sura came out from where he had been hiding to help them in the fight. So then the Kisumwa ran back across the border between them and the Lowa because the fighting was too fierce. On both sides the people were trying their best to save their own lives and that of their friends. The noise spread to Buturi and all the Buturi clans (Kamatula, Kwakswa, and Lowa) all took up their shields and spears and other weapons and starting moving forward to start the war properly and the Irienyi or Simbiti from Kisumwa also came together and armed themselves.

The fight started again near the Nyamahamba River and both sides fought on the bank of the river belonging to the Lowa. That is when Okendo, of the Lowa, was following the Kisumwa and, unfortunately, was hit with a club on the leg. He fell down, rolling backwards on his shield. Then Bengi from Kisumwa speared him in the stomach and Okendo started screaming and rolling on the ground. Then Owiti Ralik of the Lowa came up with his spear and when the man from Kisumwa who had speared him saw Owiti coming and realized that he no longer had a weapon he started running. Owita Ralik started to follow him and then speared him through the back, near his shoulders, with the spear coming out through his chest. But Bengi of Kisumwa continued running towards his people, with the spear still stuck in his back. And when his people saw this they started to retreat and the man that had been speared fell down. The Buturi then started chasing them again and were throwing spears that did not reach their targets easily.

Within seconds they were startled by the arrival of the District Commissioner (D.C.) with his soldiers, who stopped the fight. It was good luck that the D.C. came that day because many people could have been killed. When the people were fighting the D.C. was in a meeting in Tingirimi when one person came who had been sent to go and call all the Kisumwa who were in the meeting to come and help in the fight. That is when the D.C. knew about the fight and so he came and stopped it. It was also good luck that those young men involved in the fight respected the colonial law, so the deaths were reduced. But if it had been the elders involved the conflict would have spread to all sides and

akilima pale. Na wale wawindaji wakawa wanasemeshana wao kwa wao wakisema, “Huyu jamwa (Jamwa ni kabila ambalo si Mujaluo) nani amemleta hapa kuja kulima kwetu.” Walikazana kumsogelea karibu na walipofika kwake wakamwambia, “Ni nani amekupa ruhusua kulima hapa, wewe jamwa?” Na yeye akasema, “Munaulizia nini?” Basi kwa hasira Okeyo wa Owuor akampiga kichwani na fimbo ndefu ya mkuki. Ilikuwa mnamo saa za asubuhi na hapo Sura akaanza kupiga mayowe, “Uwiii!! Uwiii!!” Akisaidiwa na Sore, binti Wambura Akonya, naye akapiga mayowe akikimbia kuelekea Kisumwa kwao. Na kumbe watu wengi wanaume wa Kisumwa walikuwa kwenye mji jirai hapo hapo wakisaidia jamaa yao kutengeneza paa la nyumba. Na walipopata habari kwamba Wajaluo wanamuua Sura, basi kila mtu wao walikimbilia mshale na upinde wakaja haraka. Na huku hao Wajaluo wa Walowa wao walikuwa na mikuki tu na marungu. Na wale Wakisumwa walipofika wakaanza kuuliza kwa hasira, “Mumeua mtu wetu Sura, leo mtaona.” Na wale Wajaluo wengine wakasema, “Jamani, tuondoke hawa tunaona wana silaha.” Basi Wakisumwa wakakazana wakisema, “Sura yuko wapi?” Na Wajaluo wakasema, “Kwa nini munatuliza Sura, kwani sisi tunamchunga!”

Basi hapo Wakisumwa wakaanza kuwatupia hao Wajaluo mishale, na kwa bahati mbaya Owuor Asiri wa Okeyo alipokuwa akitoka kati ya wenzake ili apambane na Wasimbiti hao, basi akatupwiwa mshale na ukamchoma tumbo. Na yeye alikuwa na kifua wazi na Owuor akawaambia wenzake akisema, “Haa!! wenzangu hao wameniuu.” Na hapo hao Wajaluo wa Walowa wakasonga mbele kupambana na hao Wakisumwa, wakawa wanatupiana mikuki kwa mishale. Na wale Wakisumwa wakaanza kurudi nyuma nyuma. Na wakati huo hata Sura mwenyewe alitoka alipojificha ili kuwasaidia watu wao vita. Basi hapo Wakisumwa wakakimbia wakavuka mpaka wao na Walowa, maana vita ilionekana ni chungu sana wakati huo kwa upande wa kwao. Na pande zote hizo mbili kila mtu alikuwa akijitahidi kuokoa maisha yake na ya mwenzake. Kelele ilitapakaa pande zote za Buturi na ukoo wa Buturi zote, yaani ukoo wa Kamatula, Kawakswa na Walowa wenyewe wakakusanyika kwa ngao na mikuki na silaha zingine na wakaanza kusonga mbele ili vita ianze kikamilifu. Na upande wa Wairienyi au Wasimbiti wa Kisumwa nao wakajikusanyika kwa uwingi na silaha kamili kwa mapambano.

Karibu na Mto Nyamahamba, vita ilianza tena pande zote mbili ikapambana tena katika ng'ambo ya mto huo upande wa Walowa. Hapo ndipo Okendo wa Walowa alipoandamwa na Wakisumwa na

the area would have smelled of blood. This was the war which brought misunderstanding in that year, even to the point where Ngeri of Buturi was removed from the office of Chief because he had hidden those who stole cattle from the Kisumwa during the fight. Owiti Ralik was jailed for seven years for killing Bengi. At this time Clement Odemba Kagose was elected Chief instead of Ngeri, in the year 1931.²⁵

The Second War Between the Lowa of Buturi and the Irienyi of Kisumwa

Disagreement over land boundaries is still the origin of conflict between these ethnic groups, the Jaluo and the Irienyi, especially in two areas, to the north of Buturi which is settled by the Irienyi in the village of Kisumwa, and to the south, where the Irienyi live in the village of Irienyi, in the area of Nyamaguku and also on the eastern side, where there are some Irienyi in the villages of Kuruya and Kwibuse. These conflicts are particularly intense at the time of year when the fields are prepared and each encroaches on the other to trespass on their fields, and when the leaders cause trouble in elections. The person who is running for office often promises to return pieces of land which have been taken by the other if he is elected. They use this issue to get votes from the people. And this is when border conflicts between these two ethnic groups breaks out.

In 1990 a fight broke out between the Lowa of Buturi and the Irienyi of Kisumwa. It was in the morning hours when Polo of Lowa and Machango Ithira of Kisumwa began to argue. These two people both married wives from the same house of Owande of Kagwa, that is, Polo married Owande's eldest daughter and Machango Ithira married the younger daughter. Machango Ithira moved from where he was staying to live closer to Polo, who was living on the boundary between the two ethnic groups, where they lived for a long time. Then Machango started to get envious and moved closer to the fields of Onwego, who was the brother of Polo. When Polo saw this he also moved, saying, "I can see that this man is trying to get my brother's land." And Polo stopped Machango from cultivating Onwego's field. So on that day when the conflict began they started quarreling amongst themselves and calling each other bad names. Finally the mabalozi, or ten-house leaders, of the surrounding area from both sides came to settle the argument. But later in the day the boys from Kisumwa were still together as a group complaining, saying that the Luo looked down on them and that is why

25 Mzee Owiti Ralik 1984. See colonial archival records for confirmation of this event.

kwa bahati mbaya Okendo alipigwa na rungu miguuni na alianguka chini akirudi kinyume nyume na ngao na hapo ndipo akachomwa na Bengi wa Kisumwa tumboni. Na Okendo akapiga kelele akijigaragara chini. Na hapo Owiti Ralik wa Walowa akatokea na mkuki na yule wa Kisumwa aliyemchoma Okendo alipoona Owiti anakuja na alikuwa hana silaha alianza kukimbia. Owita Ralik akaanza kumkimbiza na kumchoma mkuki mgongoni kwenye sehemu ya bega hata mkuki ukajitokeza kifuani. Lakini huyo Bengi wa Kisumwa alikazana na mbio akielekea kwa watu wa kwao na mkuki ukiwa umesimama mgongoni. Na watu wakwao walipoona hivyo, wakaanza kukimbia kurudi nyuma. Yeye aliyechomwa akaanguka chini. Wabuturi walianza kuwafuata kwa nguvu sana, wakawa wanawatupia mikuki ambayo haikuzaa matunda kwa urahisi.

Na punde kidogo walishitukia Bwana D.C., alijitokeza na askari wake, na wakaingilia kati na kutuliza pande zote. Ilikuwa ni bahati sana siku hiyo, Bwana D.C. kutokea, maana vifo vingezidi sana. Kumbe, wakati vita ikipamba moto yeye D.C. alikuwa kwenye mkutano sehemu ya Tingirimi na mtu aliyetumwa kwenda kuita Wakisumwa wengine waliokuwa mkutanoni kuja kusaidia vita na hapo ndipo D.C. alipata habari akaja akaingilia kati. Vita hii kwa bahati sana ilikusanya vijana wadogo ambao walikuwa wanashikilia sheria ya Bwana, ndiyo maana uuaji ulikuwa kidogo. Lakini ingekuwa kwamba wazee wenye umri wa kadiri ingekuwa wameisha fika pande zote, basi siku hiyo sehemu hiyo ingenuka damu za watu. Vita hiyo ndiyo iliyoleta mgogoro mwaka huo, hata Ngeri wa Buturi akatolewa katika Utemi, maana aliwaficha wale walioteka ng'ombe za Wakisumwa wakati wa vita hiyo. Na pia Owiti Ralik alifungwa miaka saba kumua Bengi. Na wakati huo ndiyo Celement Odemba Kagose alichaguliwa kuwa Mtemi badala ya Ngeri, huo ulikuwa ni mwaka wa 1931.²⁵

Vita vya Pili Kati ya Walowa wa Buturi na Wairienyi wa Kisumwa
Mgogoro wa mpaka bado ni chanzo cha vita kati ya makabila hayo mawili, Wajaluo na Wairienyi katika sehemu zote mbili, hasa upande wa kaskazini wa Buturi panakaliwa na Wairienyi wa kijiji cha Kisumwa na kusini panakaliwa na Wairienyi wa kijiji cha Irienyi, sehemu ya Nyamaguku. Na upande wa mashriki pia panakaliwa na Wairienyi wa kijiji cha Kuruya na Kwibuse. Ni mara nyingi, hasa wakati wa kilimo kila mwaka, utakuta mgongano inatokea upande mojawapo waking'ang'ania, kuingiliana katika mashamba, na upande wa watawala pia wanasababisha matatizo hasa ikikaribia uchaguzi wa kupigiwa kura.

25 Mzee Owiti Ralik 1984. Angalia Nyaraka za Taifa.

they wanted them to move Machango from that land. So the Kisumwa must fight these Jaluo.

They then decided to go back and attack the Jaluo of Lowa. They went up to the house of Mzee Odero Awuor and started chopping down his papaya trees and set fire to the houses in the compound. When the Lowa saw that Odero's home was burning they came together to try and save what things they could from the house. At this time the Lowa did not have a plan to fight but when they came to help salvage the things, that is when Nugu, son of Otacho of Lowa came and went into one house and came out of the burning house carrying the goods to save. There he met a Kisumwa man who was waiting for him and shot him with an arrow aimed at his chest. But he jumped up and the arrow shot him on the thigh, instead of the chest. This Lowa man started running with the arrow in his thigh and all the Lowa saw him and started running too. And so the house of Odero was burned down and their machetes were used to chop up everything as they screamed, "Hoi!! Hoi!!" The person who had been shot was taken to the CCM party office to report the fight and to have the arrow removed. The Office was in the process of writing to the government to ask for soldiers, so the arrows that had been shot at the Lowa were collected as evidence for the government. Some of the arrows were taken to Mzee Odemba Kagose to apply traditional medicine so that the weapons of the Kisumwa would turn against them and kill them.

When all of this was happening, the Kisumwa went to the home of Chumo Otindo. Chumo Oteindo was in the CCM office when word reached him that the people were going towards his home and that it was being attacked by fire and machetes. That is when Chumo started running towards his home, saying that this home could not be burnt while he was still alive. Many people started going towards Chumo's home but they were unable to deal with the Kisumwa, who were so full of anger. So they decided what must be must be. But Otindo managed to get into the house, which they had not yet reached, and closed the door to the house while he was armed. When the Kisumwa reached the house and wanted to get in Otindo pushed against the door, trying to stop them from entering. They were shouting saying, "There is someone in the house, burn him with the house." So then one of them started setting the house on fire using a match and put it on the roof near the door. While he was putting the match to the roof Otindo was still in the house. Then the Kisumwa left and went to another house to set it on fire. A man from Bulowa then came out from where he had been hiding and

Kwa hiyo mdai kura hutaja kurudisha sehemu ya arithi iliyochukuliwa na watu wa sehemu nyingine kama yeye atachaguliwa. Na jambo hili wanatumia sana kama chombo cha kuvutia wapiga kura. Na mara hiyo machafuko wa mpaka kati ya makabila mawili haya hutokea.

Mnamo mwaka 1990 ilitokea vita kati ya Walowa wa Wabuturi na Wairienyi wa Kisumwa. Ilikuwa wakati wa asubuhi ilipotokea mabishano kati ya Polo wa Walowa na Machango Ithira wa Kisumwa. Hawa watu wawili walioa kutoka mji moja wa Owande wa Kagwa, yaani Polo alioa binti wa Owande mkubwa na Machango Ithira alioa binti wa Owande mdogo. Na hata Machango Ithira akahama alipokuwa akiishi akasogea karibu na Polo, ambaye alikuwa anakaa karibu na mpaka wa pande zote mbili. Basi waliishi kwa muda mrefu, lakini tamaa ikamshika Machango Ithira akaanza kusogea karibu sana na shamba la Ondego, nduguye Polo. Na Polo alipoona hivyo naye akasogea tena akisema, “Naona huyu ananyemelea aridhi ya ndugu yangu.” Kwa hiyo Polo akawa amezuia Machango kulima shamba la Ondego. Ndipo siku hiyo asubuhi ya ugomvi walianza kubishana wao wawili. Hata mwisho wakaanza kutupiana maneno makali, na mwishowe wakuu (mabalozi wa nyumba kumi kumi) walio jirani toka pande hizo mbili walikuja wakatuliza ugomvi wao hio. Lakini ilipofika wakati wa mchana vijana wa upande wa Kisumwa wao walikuwa bado wamejikusanya kwa kundi, wakinung'unika wakisema, “Eti Wajaluo wanawadharau ndiyo maana wanataka kumuhamisha Machango kwa hiyo wao ni budi wapambane na Wajaluo hao.”

Basi walamua kurudi kushambulia Wajaluo wa Walowa, basi walienda hadi kwa mji wa Odero Awuor wakaanza kukata miti ya mipaipai na kuangusha chini na wakaanza kuchoma nyumba katika mji huo. Na Walowa walipoona mji wa Odero inaungua walianza kukusanyika kwenda kuokoa vitu ndani ya mji huo. Wakati huo Walowa walikuwa hawajawa na mpango wa vita, na walipoingia katika mji kuokoa vitu hapo ndipo ndugu wa Otacho wa Walowa alipoingia ndani ya nyumba moja kutoa vitu wakati nyumba inawaka kwa nguvu basi alipotoka nje na vyombo, hapo ndipo alikuta anangojwa nje na mtu moja wa Kisumwa. Na mara yule jamaa akamtupia mshale akielekeza kifuani. Lakini huyo wa Walowa aliruka juu na mshale ikamshika pajani badala ya kifua. Na huyo wa Walowa akaanza kukimbia na mshale pajani na wote wa Walowa nao wakaanza kukimbia. Basi mji wa Odero ulishambuliwa na hao kwa kuchoma moto na kutumia mapanga kukata kila kitu wakipiga, “Hoi!! hoi!!” Basi aliyechomwa paja alipelekwa katika Ofisi ya Chama (CCM) kutoa taarifa ya vita, pamoja na kupewa msaada wa kutolewa

pierced the man from Kisumwa with a spear. The man started running to where a big group of his people was standing. And when he reached the river he fell down from loss of blood.

That is when many of the Lowa started following him to finish him off and others ran to rescue Otindo from the burning house and to salvage his things. Those who had followed the man started fighting with the Kisumwa, who were trying to save their friend. They started fighting face to face because the Lowa found that the man was still alive. They decided that there was no need to spear him again so they hit him with their sticks and people were shooting arrows at them. Then an arrow hit one Lowa and the Lowa began to use stones in a catapult with the help of their wives who brought stones. That is when the people of Kisumwa started running up inside of their village because they had run out of arrows. The Lowa then entered the village to loot the property.

Suddenly armed soldiers came to try and stop the Lowa. At this time a strong wind and a heavy rain started falling and everybody ran for shelter. The soldiers were unable to do their job and the dead were left lying where they had fallen. After the rain stopped the leaders of both sides, that is the area secretaries, the ten-house leaders and the village chairmen met together with the soldiers. The chairman of Kisumwa had called these soldiers at about nine o'clock in the morning; it thus seems that he knew there was going to be a fight. In this war Buturi were arrested and jailed for a long time, such as, Rafael Otindo and Kan Odero Awuor. The boundary disputes between these two ethnic groups, the Jalu of Buturi and the Irienyi of Kisumwa and Nyamaguku will continue unless the government is able to set boundaries which are agreeable to all and further if people are not able to use this boundary issue in the elections to get votes by promising to give the people land from the other side.²⁶

26 Otiak, Kech Ogola, Mkami Mwita. See archival evidence on this, Tanzania National Archives. The main informants for Buturi history were 1. Kech Ogola, 2. Ochieng Siso, 3. Chief Odemba Kagose, 4. Oluoch Ibrahim, 5. Ogoche Ayo, 6. Aliwa Orwa, 7. Odero Odipo, 8. Owiti Aliwa Ralik (1984), 9. Oganga (1987), 10. Otiak, 11. Okoko Omolo, 12. Minudi Ogo, 13. Alfayo Okinda Onyango, 14. Enok Ombija, 15. Rafael Matula, 16. Kafua Ochonga, 17. Thomas Genga, 18. Okeya Nyar Kan, 19. Pius Omolo, 20. Anyango Kwawe, 21. Pitalis Katono, 22. Ouko Nyawiga, 23. Alila Bugo, 24. Damasus Bonyo and Leonida Onyo, 25. Orog Abala, 26. Sabiano Otieno.

mshale. Na wakati Ofisi ya Chama ilipokuwa ikishughulika kuandikia serikali barua ya kuomba msaada haraka wa askari. Na pamoja na mishale mingi walivyokuwa wakitupiwa Walowa ilikusanywa kama kielelezo serikalini na mingine ilikimbizwa kwa Mzee Odemba Kagose kufanyiwa dawa ya kienyeji ili silaha za Wakisumwa ziwageukie wao wa Kisumwa iwaue au wao ndio wauawe.

Wakati shughuli hii inaendelea, wao wa Kisumwa waliendelea hadi kwa mji wa Chumo Otindo. Na wakati huo Chumo Otindo alikuwa katika Ofisi ya Chama na habari ikafika ofisini tena kwamba wale wanaelekea kwa Chumo Otindo na nyumba inashambuliwa kwa moto na mapanga na Wakisumwa. Hapo hapo Chumo akatimua mbio akielekea kwake akisema, mji wake haiwezi kuchomwa wakati yeye hayupo. Watu wengi walianza kuelekea kwa Chumo, lakini walishindwa kupambana na Wakisumwa waliokuwa wamejaa hasira kubwa. Basi wakawa wanakuepa kuepa, lakini Otindo yeye alipenya akaingia ndani ya nyumba yake, ambayo walikuwa hawajaifikia na akajifungia ndani ya nyumba akiwa na silaha. Na Wakisumwa walipofikia nyumba ile na kutaka kuingia ndani, basi Otindo aling'ang'ania mlango kuzuia wasiingie. Nao wakawa wakipiga kelele wakisema, "Kuna mtu ndani mchomeni na nyumba." Basi moja kati ya hao alianza kuwasha moto kwa kibiriti na kuweka juu ya paa sehemu ya mlangoni. Na ilipoanza kuwaka na Otindo akiwa ndani, yule wa Kisumwa aliondoka akielekea nyumba nyingine kuiwasha moto. Ndipo hapo wa Bulowa alijitokeza alipojificha, akiwa na mkuki akamchoma wa Kisumwa kwa mkuki akakimbia kuelekea kwao, ambako kikundi kikubwa ya kwao walikuwa wamesimama. Na alipofika mtoni akaanguka chini kwa kulemewa kwa kuvuja kwa damu.

Hapo ndipo Walowa wengi wenye silaha walianza kumfuata nyuma ili kummaliza na wengine wakakimbia kumtoa Otindo ndani ya nyumba na kuokoa vitu katika mji huo. Wale waliomfuata walianza kupambana na Wakisumwa waliokuwa wakijitahidi kumuokoa mtu wao. Na hapo vita ikawa ana kwa ana, maana Walowa walikuta yuko hoi wakaona hawana haja kumchoma tena mkuki wakawa wanampiga tu kwa fimbo na mkuki kumalizia. Na wa kwao wakawa wanatupa mishale hata Walowa walichomwa tena na mshale. Na Walowa wakawa wanatumia mawe kwenye kombeo (*orujire*), wakiwa wanasaidiwa na wake zao kuwasombea mawe. Hapo ndipo watu wa Kisumwa wakaanza kukimbizwa hadi ndani kabisa katika miji yao. Wakati huo Wakisumwa walikuwa wameishiwa mishale. Walowa waliingilia miji yao kushambulia vitu.



Ouko Nyawiga, Ukoo of Kanyawiga, Siso's clan.

Ghafla Askari walitokea, wakiwa na silaha na wakaingilia kati kutawanyisha Walowa. Na pia upepo na mvua kubwa ilianza kwa kasi sana hata kila mtu akawa anajitafutia njia ya kukwepa. Na hata askari hao wakashindwa kazi yao lakini mtu alikuwa bado yuko pale alipoangukia. Mvua ilipomalizika ndipo viongozi wa pande zote, yaani makatibu kata na mabalozi na wenye viti wakakusanyika pale, wakiwepo askari wale. Askari hao walikuwa wamefuatwa na mwenyekiti wa Kisumwa mnamo saa tatu asubuhi, ilionekana alijua kwamba itatokea vita kali. Vita hii iliwaweka watu wa Buturi katika Rumande kwa muda mrefu wakina Rafael Otindo na Kan Odero Awuor. Vita ya mpaka kati ya makabila mawili haya, yaani Wajaluo Buturi na Wairienyi wa Kisumwa na wa Nyamaguku inaonekana, haiwezi kumalizika kabisa kama Serikali bado wanashindwa kuweka mpaka unaoeleweka. Na pia kama wagombea vyeo katika chama, hawatakatazwa kutumia mipaka kama chombo cha kuvutia watu ili wawapigie kura wakiwaahidi kwamba watarudisha sehemu ya aridhi katika upande wao.²⁶

26 Otiak, Kech Ogola, Mkami Mwita. Angalia Nyaraka za Taifa. Wazee walioshirikiana kutoa maelezo ya Buturi walikuwa, 1. Kech Ogola, 2. Ochieng Siso, 3. Chief Odemba Kagose, 4. Oluoch Ibrahim, 5. Ogoche Ayo, 6. Aliwa Orwa, 7. Odero Odipo, 8. Owiti Aliwa Ralik (1984), 9. Oganga (1987), 10. Otiak, 11. Okoko Omolo, 12. Minudi Ogo, 13. Alfayo Okinda Onyango, 14. Enok Ombija, 15. Rafael Matula, 16. Kafua Ochonga, 17. Thomas Genga, 18. Okeya Nyar Kan, 19. Pius Omolo, 20. Anyango Kwawe, 21. Pitalis Katono, 22. Ouko Nyawiga, 23. Alila Bugo, 24. Damasus Bonyo and Leonida Onyo, 25. Orog Abala, 26. Sabiano Otieno.

WAGIRE

Mama ya Gire yeye alikuwa binti wa Achol na alizaa huyo Gire kwao huko Achol, kabla hajaolewa. Kama ilivyokuwa desturi ya Wajaluo, msichana akishika mimbo kwao, alikuwa anafukuzwa aende kwa dada yake aliyeolewa mahali au shangazi yake, ili aishi naye, na kwa bahati nzuri apate mwaume huko. Au anaweza kupewa mwanamume yeyote ambaye yuko tayari kutoa mahari na kuishi naye, au yeye mwenyewe anaweza kwenda kwa bwana yeyote ambaye yeye anapenda, akiwa na mimba au baada ya kuzaa. Na mtoto uhesabiwa kama wa yule aliyechukua mama yake. Mama wa Gire alikuwa akiitwa Miluha alichukuliwa na Girango akiwa huyo Mama na mtoto wake, huyo Gire. Na hapo kwa Girango alizaa mtoto mwingine, aliyekuwa akiitwa Simbiti, kwa huyo bwana wake Girango, ambaye yeye ni Jamwa (Bantu). Na Simbiti huyu hadi leo baadhi yao wako huko Suna, Kenya, South Nyanza na wengine wako Simbiti (Wairienyi), ambao wako Suba I, Wilaya ya Tarime, Tanzania. Na hawa ndugu Gire na Simbiti waliishi pamoja na wazazi wao hao wawili, yaani Girango na Miluha. Na walioa na kuishi wote.¹

¹ Wengine wanasema mama ya Gire aliitwa Manche na Gire alioa mke aitwaye Makene na mke wa pili Machowa na kwamba waliishi Suna.

GIRE

The mother of Gire was the daughter of Achol and she gave birth to Gire in their home in Achol before she was married. As was the custom among the Luo, when a girl got pregnant before getting married she had to go to her married sister's or to her aunt's home to stay. She might then have the good luck to find a husband there. Or she could be given in marriage to any man who was ready to give the bridewealth and to live with her. On her own free will she could choose to live with the man she liked. If she was pregnant or had already given birth the child was counted as that of the man who took her. The mother of Gire was called Miluha, Girango took her as his wife after her son Gire was already born. There in Girango's home she gave birth to another child called Simbiti by her husband who was a Jamwa (Bantu). A section of the Simbiti still live in Suna, Kenya in South Nyanza and the others are in Simbiti (Irienyi) in Suba I of Tarime District, Tanzania. These two brothers Gire and Simbiti lived together with their parents, Girango and Miluha and they both got married.¹

¹ Others say that the mother of Gire was named Manche, Gire's first wife was named Makene and the second wife was named Machowa, they all lived in Suna.

Sasa siku moja, wakati wa masika na mimea imestawi vizuri, Gire alikwenda shambani. Na akiwa huko shambani anang'oa magugu, alikuta nyoka shambani na akamuwa na akamweka juu ya mimea iitwayo ogaka. Na nyuma yake yule ndege mdogo, aiiitwaye panga, alichukuwa yule nyoka, lakini kwa sababu nyoka alikuwa nzito kuliko huyo ndege alianguka nyoka huyo kwa shamba la Simbiti, ndugu ya Gire. Na mke wa Simbiti alipokuwa shambani, aliikuta huyo nyoka katika shamba lao, na akarudi nyumbani kutoa habari juu ya nyoka huyo. Na walipomuuliza Gire kama anayo habari ya huyo nyoka, naye akasema, "Kwa kweli mimi nilipokuwa shambani kwangu, nilikuta nyoka na nikamuwa na kumuweka juu ya ogaka na kama mumemkuta shambani mwenu labda alichukuliwa na ndege yule kipanga na kwa kuwa lilikuwa joka kubwa basi lilimushinda kwenda nalo mbali na akalianguka shambani." Lakini watu wengine wa hapo nyumbani hawakuridhika na maneno hayo ya Gire, ila walisema, "Huo ni uchawi wa huyo mwanaharamu." Na juu ya uchawi wa hapo nyumbani walikuwa wakilalamika kwamba Gire ni mchawi. Basi jambo hili la nyoka kukutwa shambani ilimpa huyo Simbiti na mke wake hofu kubwa sana, ingawaje Gire alijitetea lakini haikusaidia. Basi kwa bahati mbaya mke wa Simbiti akaugua na akafa, basi ukoo wao waliamua kumwua huyo Gire, ambaye ni mwanaharamu katika mji huo wa Girango.

Kwa bahati nzuri, mama yake akapata fununu juu ya jambo hilo, basi akaamua waondoke na mtoto wake huyo, pamoja na mke mdogo wa huyo Gire. Na wanawake wawili wakubwa wa Gire wao walibaki hapo kwa Mzee Girango. Na huyo mama alirudi kwao Achol na huyo mtoto wake Gire na mke wake, na waliishi huko na wakazaana na wakawa ni ukoo mkubwa sana. Na wale wake wawili wa Gire waliobaki kwa Mzee Girango hao wakazaa watoto wengi na wakaanza kupanuka kuliko ukoo mwingine. Na huyo Mzee Girango basi nao wakaanza kuchukiwa na watoto wengine wa Girango wakisema, "Angalieni hawa wanaenea kuliko sisi, ni budi tusishiriki nao." Basi hao wanawake wawili waliokuwa wakubwa wa Gire, yaani Becha na Makene, waliona ni heri wahame na kwenda kwa bwana wao huyo Gire, ambaye sasa alikuwa amehamia Nyandiwa, na mama yake alikuwa ameisha kufa na yeye alibaki na watoto wake na wajukuu wengi. Basi wote wakawa tena pamoja.²

2 Onyango Atieno. Wengine wanasema walienda tena hadi Mirunda na Gire akaoa mwanamke aitwaye Sangia, binti wa Kiseru. Wadogo zake Gire waliozaliwa baada ya kuzaliwa Simiti nao walimfuata Gire Mirunda na wakaishi pamoja. Ndugu hawa ni Chotro na Ngode. Ukoo wa Ngode na Choro kwa sasa wamejiunga na ukoo wa Nyakendo, maana wao ni watu wachache sana.

One day during the harvest season when the plants were doing well, Gire went to the fields and while he was there uprooting weeds he found a snake and killed it. He then placed the snake on top of an aloe plant. A small bird called a “kipanga” came after him and took the snake. But since the snake was heavier than the bird, it dropped the snake in the field of Simbiti, the brother of Gire. When Simbiti’s wife was in the fields, she found the snake. So she went back home to give them the news of the snake and when they asked Gire if he knew anything about the snake, he said, “the truth is that when I was in my field I found a snake and killed it and placed it on a aloe plant. So if you found it in your field maybe it was taken there by the bird, “kipanga,” since it was a big snake the bird would not have been unable to fly with it far and therefore would have dropped it in the field.” But some people in the home were not satisfied with Gire’s explanations and said that this was the witchcraft of the illegitimate son. They blamed the witchcraft in that home on Gire, complaining that he was a sorcerer. Therefore the matter of the snake dropped in the field made Simbiti and his wife very afraid. Although Gire defended himself they did not believe him. Unfortunately, Simbiti’s wife became sick and died. The clan then decided to kill Gire, who was an illegitimate son in the home of Girango.

Fortunately his mother got word about this plan. So his mother decided to go away with her son and her son’s last wife. His two elder wives stayed behind with Mzee (elder) Girango and the mother of Gire went back to her home in Achol with her son Gire and his wife. They stayed there and had children and eventually formed a big clan. The two wives of Gire who had been left with Mzee Girango also gave birth to many people and started to expand more than any other clan of Girango. The other children of Mzee Girango disliked them saying, “see how these people are multiplying more than us, we must not have anything to do with them.” So the two elder wives of Gire, Becha and Makene, decided to move and go to join their husband who had now moved to Nyandiwa. His mother had died and he was left with his children and many grandchildren who were all living together again.²

The home of Mzee Girango, where he lived with his children before they disagreed and separated, was called Mirunda. After the separation

2 Onyango Atieno. Others say that they went again up to Mirunda and Gire married a woman named Sangia, the daughter of Kiseru. The younger siblings of Gire who were born after Simiti was born followed Gire to Mirunda and lived together. Those brothers were Chotro and Ngode. The clan of Ngode and Choro today has joined together with the clan of Nyakendo.

Mji wa Mzee Girango, ambayo aliishi na watoto wake hao, kabla ya utengano huo uliitwa Mirunda, na baada ya kutengana na Gire na mama yake, ukoo wa Girango waliobaki walihamia Kuwa na humo tena ndiyo utengano wa pili ikawepo kati ya wake wa Gire na watoto wao na ukoo wengine wa Mzee Girango. Basi hao watu wote wa Gire walipokutana Nyandiwa, waliishi tena kwa furaha na wakaanza kuwa ukoo mkubwa sana na wakatumia jina la Baba yao, huyo Gire, ingawaje alikuwa aliisha kufa zamani lakini wao wakasema, “Sisi ni watoto wa Gire” (ambao kwa sasa inaeleweka kama Wagire).

Sababu ambayo Wagire waliitwa Wajaluo ni kwa sababu mama ya Gire huko Achol kwao na inaeleweka kwa mashaka kwamba labda alizaa na mtu wa kwao huko Achol. Na kwa sababu wanaitwa Wasuba, ni kwa sasa kati ya ukoo wa Simbiti, ndugu ya Gire, wanashirikiana kwa sasa mke wa Gire ambaye alihamia naye alikuwa binti wa kutoka Kadhola. Katika mji wao wa Murunda uliyokuwa kando kando ya ziwa, waliishi hapo na wakawa kundi kubwa na baadaye walihamia Kiwiro.

Baada ya watu hawa wote kuhama Mirunda na kwenda Kiwiro wakati sasa ni watu kundi kubwa sana, kutokana na ukoo wa huyo mke wa Gire, binti wa Kiseru, na mwingine Mainyaidhang’ ambaye kwao inasemekana ilikuwa Sidho ambao anakaa karibu na Waondo huko Kenya. Pia Wangoe naye akajiunga nao katika mji huo wa Mirunda, kabla hawajahamia Kiwiro. Huyo Wangoe alikuwa mwanamke na yeye alikuwa mjukuu wa Gire na alirudi na akakaa kwa wajomba zake Wagire na akawa na ukoo mkubwa na wakawa wamemezwa na Wagire, na sasa wanajiita Wagire. Ukoo iliyokubwa sana katika Wagire ni ukoo wa Sangia, maana huyo Sangia alizaa Chandwa au Rao, Nyuma, Misiru na hao ndiyo ukoo mkubwa kwa sasa. Pia kuna ukoo moja wa Bugire ambaye bado wako wanakaa huko Kenya Gem, nao wanaitwa Karum. Yeye alikwenda huko na akakaa kwa wajomba zake watu wa Gem. Na kuna wachache wao ambao wako hapa Bugire.³

Mzee Ogaja Jaktaria, ndiye aliyekuwa akiongoza watu wa Wagire, na yeye alikuwa na walinzi wake hodari watatu, 1. Obandia, 2. Oriadha, na 3. Owange na alikaa nao hapo Kanyamwa kwa muda mfupi tu. Na wake zake wawili wakafa pale na akaamua kuhama na kurudi nyuma huko alikotoka. Na walikaa kwa muda mfupi tena wakarudi hapo Kanyamwa, nchi ya mtawala Ogalo Matoro. Safari hii waliporudi tena Kanyamwa

3 Osaga Ochieng’ Ochieng’ wa Omolo, Omolo wa Nyaburu, Nyaburu wa Okal, Okal wa Nyuma, Nyuma wa Gire, Gire wa Girango wa Suba, Suba wa Ramogi, Ramogi wa Oywa, Oywa wa Podho, wa Oboro, Oboro wa Awandu, Awandu wa Jowadwa, Jowadwa wa Kam, Kam wa Ibrahim. Hii ni msemo tu, hesabu inaishia Mzee Oywa.

of Gire and his mother the rest of the Girango's clan moved to Kuwa. It was here that the second separation occurred when Gire's wives and their children left the rest of Girango's family. Then all of the people of Gire met in Nyandiwa and from then on they lived together happily and started becoming a large clan, using their father's name Gire. Although he had died long ago they said, "We are all Gire's children (they are now known as the Gire).

The reason that Gire were called Jaluos was because the mother of Gire had given birth to him in her home in Achol and it is assumed that a person from her clan in Achol must have made her pregnant. And the reason they are also called Suba is because at present the Simbiti, the brother of Gire, are co-operating with them. The last wife of Gire, who moved away with him, was a daughter from Kadhola. In their village of Mirunda that was on the shores of the Lake, they lived and became a big clan and later they moved to Kiwiro.

When all these people had moved from Mirunda to Kiwiro they were now a very big group due to the wife of Gire, the daughter of Kiseru and another wife Mainyaidhang' who is said to be from Sidho which is near Waondo, Kenya. The Ngoo also joined them in Mirunda before they moved to Kiwiro. Wangoo was a woman and she was the granddaughter of Gire. She had come back to stay with her maternal uncles among the Gire and she founded a large clan who were absorbed by the Gire and are now known as Gire. The largest clan of the Gire is Sangia because Sangia gave birth to Chandwa or Rao, Nyuma, Misiru and these make up the biggest clan. There is also another Bugire clan that is still in Gem, Kenya, who are known as Karum. Gire had gone there and stayed with his maternal uncles. There are a few of them in Bugire.³

Mzee (elder) Ogaja Jaktaria was the leader of the Gire and he had three powerful warrior guards, 1. Obandia, 2. Oriadha, and 3. Owange. He was only with them for a short while in Kanyamwa when his two wives died and he decided to move back to where he had come from. He only stayed there for a short time and came back to Kanyamwa, the country ruled by Ogalo Matoro. This time when they returned Ogalo was not at all happy because Ogalo had many doubts about Ogaja, thinking that he wanted to fight a war to chase out the Kanyamwa or

³ Osaga Ochieng'. Ochieng' was the son of Omolo, Omolo the son of Nyaburu, Nyaburu the son of Okal, Okal the son of Nyuma, Nyuma the son of Gire, Gire the son of Girango the son of Suba, Suba the son of Ramogi, Ramogi the son of Oywa, Oywa the son of Podho, the son of Oboro, Oboro the son of Awandu, Awandu the son of Jowadwa, Jowadwa the son of Kam, Kam the son of Ibrahim. The true remembered account ends with Mzee Oywa.

haikuwafurahisha Ogalo Matoro, maana Ogalo alikuwa na mashaka na Ogaja, kama vile kutaka kuleta vita na kufukuza Kanyamwa au labda ni mpango wa kumuua Ogalo kwa dawa. Basi Ogalo alifanya mbinu kwa kuzungumza na wale walinzi watatu wa Ogaja, akiwa anawashawishi moja moja kwa kisiri ili wamue Ogaja na yeye Ogalo atawasaidia ili kati yao moja awe mtawala wa Wagire badala ya Ogaja. Basi wale walinzi wa Ogaja wakampelekea udongo mahali alipokanyaga Ogaja. Na Ogalo akachanganya dawa zake na mwishowe Ogaja akafa. Lakini Ogaja alijua siri hii kabla hajafa na akawaita wale watu wake watatu na akawaambia, “Oh! Obanda, oh! Oriadha, oh! Owange Ragot mumeshirikiana na huyu Ogalo na sasa munaniua, basi nyie watu wa Wagire, nyie mtatembea sana katika nchi na atakayewakusanya na kuwaweka katika nchi tulivu ni mtoto atakayezaliwa na kuitwa Ogaja, kwa jina langu.” Basi tokea hapo Ogaja akafariki hapo Kanyamwa.⁴

Kuja kwa Wagire Tanzania

Tokea hapo Wagire waliamua kuhama tena siku hiyo kutoka Kanyamkago, wakiwa wanaelekea Tanganyika. Wakati huo waliongozwa na mtu wao, aitwaye Ododa wuod nyar Kagendo, yeye aliwaongoza Wagire hadi sehemu za Ruhu, katika Tarafa ya Suba, Wilaya ya Tarime ya siku hizi. Pale Ruhu walikuwa wakikaa wajomba zake Ododa, yaani watu wa Wategi katika mji wa Olambo, na pale ndipo waliamua kuvuka ziwa kwa mtumbwi wa babu yake Mzee Olambo, hadi ng'ambo ya ziwa katika nchi ya Wakwaya, ambayo ni Musoma kwa sasa.⁵

Walienda kule kwa sababu Karega aliwaomba waende huko na ngao zao ili wawasaidie Wakwaya kupigana na Wazanake pamoja na Wakabwa, ambao waliungana kunyang'anya Wakwaya ardhi yao. Karega alikuwa ni Mtemi wa Wakwaya na alikuwa na bunduki, aina ya Gobore, ambayo baruti zake hushindiliwa kabla haijapigwa, na aina hii ya bunduki haikuweza kusaidia katika vita, ndiyo maana aliwataka Wagire na Waturi waende wasaidie vita. Basi Wagire walienda na wakasaidia sana kupambana na Wakabwa, waliokuwa wakisaidiwa na Wakamageta, na Wazanaki. Wakabwa wakakimbia kutoka katika ardhi ya Wakwaya wakaenda walipo karibu na Mto Mara, sehemu ya kivuko ya Kirumi. Lakini hata hivyo Wazanaki walikuwa wakali mno, na Kagose wa Waturi akashauri Wagire kwamba wote wavuke Mto Mara na kurudi

4 Zakayo Orinyo Ogoja, 25 July 1991. Alikuwa Mwenyekiti was Kijadi 1990 na alizaliwa 1903.

5 Wengine wanasema kikundi cha kwanza walienda moja kwa moja Musoma kupiga vita. Kikundi kingine walibaki pamoja na Wategi huko Suba na halafu walienda kwa Waturi, ndipo walikwenda pamoja Musoma kupiga vita.

maybe he had a plan to kill Ogalo with his medicine. So Ogalo made a plan and spoke with Ogaja's three guards, one at a time, tempting them to kill Ogaja in return for Ogalo's help in making one of them the leader of the Gire when Ogaja died. So the guards brought some soil that Ogaja had stepped on to Ogalo, who made medicines that caused Ogaja to die. But Ogaja found out about the plan before he died and he called his three guards and said, "Oh Obandia, Oh Oriadha, Oh Owange Ragot, you have cooperated with Ogala and now you are killing me!" "You people of Gire, you will wander around looking for land, but the person who will lead you together to a peaceful land will be the child who will be born and named Ogaja after me." And the Ogaja died there in Kanyamwa.⁴

The Migration of the Gire to Tanzania

From that day the Gire decided to move from Kanyamkago, going towards what is now Tanganyika. This time they were led by Ododa wuod Nyar Kagendo, who took them up to the area of Ruhu, in the Suba section, today's Tarime District. There in Ruhu, Ododa's maternal uncles, that is the people of Tegi, were living in the village of Olambo. Here they decided to cross the lake using his grandfather's, Mzee Olambo's, boat to go to the land of the Kwaya, in present day Musoma.⁵

They went there because Nyakuringa (Karega) had asked them to come with their shields to help fight the Zanaki, together with the Kabwa, who had united to take the land away from the Kwaya. Nyakuringa was the Mtemi (Chief) of the Kwaya and he had a gun, of the "Mgobore" type, in which gunpowder had to be packed each time before firing. But this type of gun was not useful in wars so they had to call the Gire to come and help them. The Gire went and helped fight the Kabwa and the Zanaki, and the Kabwa fled from the land of the Kwaya, to the place they now occupy near the Mara River, near the crossing at Kirumi. But even so the Zanaki were fierce fighters and Ochuondo of Kamageta advised the Gire that they should all cross the Mara River and go back to the Tarime District. If they wouldn't the Gire would surely be killed by the Zanaki. Some of the Gire agreed with this plan because they had seen how the Kamageta were helping the Zanaki and the Kabwa in the war, and they decided to move back to their old home in the present day

4 Zakayo Orinyo Ogoja, 25 July 1991. He was the Customary Chairman in 1990 and born in 1903.

5 Others say that the first group went directly to Musoma to fight the war. The other group stayed behind with the Tegi in Suba and afterwards they went to the Turi, and then together went to fight in Musoma.

huku, upande wa Wilaya ya Tarime kwa sasa, ama sivyo Wagire wote watamalizwa na Wazanaki. Jambo hili baadhi ya Wagire walikubali, maana waliona Wakamageta waliokuwa wanawasaidia Wazanaki na Wakabwa vita nao wamepanga kuhama kurudi huku nyuma, katika Wilaya ya Tarime ya sasa. Lakini baadhi ya Wagire wakishawishiwa na Onyango Olith wa Nyagilo (*Onyango sese wa Bagaya*), pamoja na ndugu yake aitwaye Owi Nyagilo, wao walisema hawawezi kurudi kabla hawajawanyang'anya makabila hayo ng'ombe wa kurudi nao. Basi waliwashawishi Wagire wenzao wakaendelea kupambana na Waikizu.

Lakini mtu moja wa Bugire alikuwa ameshachomwa na mkuki na Wakamageta kabla hawajajuana. Basi Wakamageta wakakubaliana na Wagire kwamba, kila upande kati ya Wakwaya na Wakiroba wasiingiliane kwa kuny'angany'ana mali na kuwauwa. Hapo ndipo kila mtu akarudi upande wao. Vita hiyo pia ilimuwa Nyagilo, ukoo wa Miseru wa Bugire. Na hapo Karega (Arega) aliita watu wake wote, maana wakati huo Wakwaya sasa walikuwa wamerudi nyumbani makwao na kula viazi pamoja na uwoga ule wa vita umewaishia. Basi akawaambia watu wake watulie na washirikiane na Wagire kwa shibe na njaa, maana wao sasa ni Nyamwabo (ndugu). Na wakati huo watu wa Kamageta na Wagire walikuwa wakishirikiana kutuliza ugomvi wa Wakwaya na Wakabwa kwa kutumia ujanja.

Wakamageta walikaa na Wagire kama jirani wema pale kwa muda na walianza kudanganyana wakisema, "Kwa nini tusishirikiane na kuwapiga hawa Wasweta wenye ng'ombe wengi, ili tuwanyang'anye ng'ombe na tugawane?" Basi waliondoka wakaanza vita sehemu ya Wasweta Bogi. Na safari hiyo walishinda vita na kuchukua ng'ombe wachache na wakagawana. Wakati huo Ochuodho Nguru wa Kamageta, ndiye alikuwa kiongozi wa Kamageta na Wagire, maana Wagire wao walikuwa wanaogopa maana walikuwa wamebaki wachache sana, baada ya kufa katika vita kati yao na Wakenye pia wengine walikuwa bado wako Kenya katika sehemu walizokimbilia wakati wa vita yao na Wakanyamwa na Kanyamkago.

Safari ya pili tena Wagire na Wakamageta wakapanga kwenda kwa Wasweta Bogi kuwashambulia na kuwanyang'anya ng'ombe, walikuwa wakisema kuwa, "Pale kuna matajiri wa ng'ombe wengi sana kama yule Nyamkindo Banga anao ng'ombe wengi sana na wengine pia." Lakini siku iliyopangwa kwenda katika mashambulizi huko Busweta, mtu moja, jina lake anaitwa Ongoro Kech Jabuto (Ongoro Njaa hunyemelea watu), aliwaita Wagire kabla ya siku moja ya vita. Akawaambia Wagire, "Muniletee jogoo mwenye rangi ya kijivu, ili nimchinje na kutambikia

Tarime District. But some of the Gire who were advised by Onyango Olith of Nyagilo (Onyango Sese of Bagaye) and his brother named Owi Nyagilo, who said that they would not go back before stealing and taking back the cattle of the other ethnic groups. So they advised the other Gire and they kept on fighting with the Ikizu.

But there was one man from Bugire who had been speared by the Kamageta before they had recognized each other. So the Kamegeta and Gire agreed that both sides, the Kwaya and Kiroba, should stop stealing each other's cattle and killing each other. From there each man went back to his own side. This war also killed Nyagilo, of the Miseru clan, from Bugire. Then Nyakuringa (Karega) called all his people because this time the Kwaya had gone back home and were eating potatoes and the fear of war had done them in. He asked his people to be patient and to walk together with the Gire in plenty and in hunger because they are now our brothers (Nyamwabo). At that time the people of Kamageta and the Gire were working together to stop the fights between the Kwaya and Kiroba by using their cleverness.

The Kamageta lived as good neighbors with the Gire for a long time until they started deceiving them saying, "why don't we join together to fight the Sweta who have a lot of cattle, which we could steal and divide amongst ourselves?" So they left and started fighting in the Sweta Bogi land. This time they won the battle and took a few cattle that they divided. At this time Ochuodho Nguru was the leader of the Kamageta and the Gire. This was because the Gire were afraid, being so few in number, especially after their losses in the war between them and the Kenye. Many of them had stayed behind in Kenya, in the area where they had fled after their fight with the Kanyamwa and Kanyamkago.

The second time that the Gire and the Kamageta planned to go to Sweta Bogi to raid and steal their cattle they said to each other that there were many people rich in cattle, like Nyamkindo Banga and others. But on the day they had planned the raid on Busweta, one man, named Ongoro Kech Jabuto (Ongoro, "famine which steal people"), called the Gire before the battle. He told them, "Bring me a grey rooster so that I can slaughter it and prophecy what will happen tomorrow." So the rooster was brought and Ongoro made an incision in its stomach and started reading the contents. Afterwards he told the Gire, "I can see that you will fight but none of you will be killed except for two strangers who live here from Buturi who will be killed by the Sweta as well as many Kamageta."

vita hiyo ya kesho.” Basi kuku aliletwa na Ongoro akapasua tumbo lake na kuanza kusoma utumbo wake, na baadaye aliwaambia Wagire kwamba, “Nyeie naona vita mtapigana na nyeie hakuna mmoja wenu atakayeuwawa ila wakaaji wenu wawili kutoka Buturi ndiyo watauwawa na pia upande wa Wakamageta wao watauwawa sana na hao Wasweta.”

Kesho yake Wagire na Wakamageta walikwenda na kuanza ushambulizi yao, lakini safari hii mambo yalichacha sana na Wasweta wakawauwa watu wawili waliokuwa wakaaji wa Wagire. Na siku hiyo Wakamageta waliuwawa sana na Wasweta wakiongozwa na Nyamkindo Rubago. Na hata Wakamageta wengine wakawa wanaita kwa sauti huko vitani ili wasaidiwe, walikuwa wakiita, “EEE!! EEE!! Wagire, Kamageta wanamalizwa, Kamageta wanamalizwa!” Basi Wagire wakakimbilia upande ambapo Wakamageta walikuwa wamezingirwa na wakawasaidia hao Wakamageta. Wasweta walirudi nyuma kidogo tu, lakini ng’ombe hazikuchukuliwa na hao Wakamageta na Wagire. Wagire waliogopa sana kwamba kama hawataingia na kuokoa hao Wakamageta, ambao alikuwemo Nguru, kijana wa Ochuodho. Basi safari hii Ochuodho angewahadhibu vibaya watu wa Wagire. Baada ya siku chache kupita Ochuodho akapata habari kwamba watu wa Wagire wao hawakuuwawa, maana Ongoro Kech Jabuto woud gi Nyanjwa, yeye, aliwakinga Wagire na dawa na balaa zote za vita ikawarudia Wakamageta na wageni wawili tu. Basi Ochuodho alimuita Orao Oganga wa Wagire akamshauri aende kwa huyo Oganga amletee kitu chochote anayotumia Ongoro binafsi ili aje aweke dawa ili Ongoro naye afe. Basi Orao akafanya hivyo na alipomletea Ochuodho kitu cha Ongoro na Ochuodho akaweka dawa yake, basi Ongoro akaugua na kufa. Orao Oganga alukuwa mjukuu wa Wakamageta, yaani mama ya Orao alitoka Kamageta, ndiyo maana alikubali neno la Ochuodho.

Wagire walikaa hapo Sikura, karibu na Mto Mirare, kwa muda mrefu na Wakamageta pia walikuwa pale Seto, walipofikia kwa muda mrefu. Lakini Wakamageta wakaamua kusogea hadi Roche na ndipo Wagire pia wakahama kutoka Sikura wakaenda hadi Lwanda Akech, huko Bugire, karibu na kijiji cha Nyamusi ya sasa. Wakati Wagire walipokuwa wanahama ndipo Wazungu wakaingia Shirati, wakitokea sehemu ya Musoma.

Lakini wakati huo Wagire walikuwa hawajapata nchi na wakaondoka kwenda Kiagata, iliyokuwa nchi ya Wazanaki na Wabugire. Walishambulia Wazanaki wachache waliokuwa pale na kuwauwa sana. Na wakati ule pia ugonjwa wa ndui ulikuwa ikishambulia Wazanaki hao.

The next day the Gire and the Kamageta went and raided them, but this time things were different and the Sweta killed two people who were strangers among the Gire and many of the Kamageta. Nyamkindo Rubago led the Sweta. The Kamageta were shouting and calling for help during the fight, “EEE!! EEE!! Gire, the Kamageta are being finished off, the Kamageta are being finished.” Then the Gire ran to the side where the Kamageta were being surrounded and they helped them. The Sweta retreated a bit but the Kamageta and the Gire did not steal the cattle. The Gire were afraid that if they did not join and help the Kamageta, among which were Nguru, the son of Ochuodho, that Ochuodho would punish them very badly. After a few days had passed Ochuodho got word that the people of Gire were not killed because Ongoro Kech Jabuto wuod gi Nyanjwa had protected the Gire with medicine so that all of the difficulties of the battle would fall to the Kamageta and to the two strangers. So Ochuodho called Orao Oganga of the Gire and asked him to go and bring something used by Ongoro so that he could use his medicine to kill Ongoro. Orao did as he was told and when he brought something from Ongoro, Ochuondo applied his medicine and Ongoro got sick and died. Orao Oganga was a grandson of the Kamageta that is his mother had come from Kamageta and that is why he agreed to Ochuodho’s words.

The Gire settled in Sikura, near the Mirare River, for a long time and the Kamageta were also there in Seto for a long time. The Kamageta then decided to move to Roche, and that is when the Gire moved from Sikura to Lwanda Akech, in Bugire, near the present village of Nyamusi. At the time when the Gire were moving, the white Bwana came to Shirati from Musoma.

But the Gire themselves had not gotten any land and so they left and went to Kiagata, in the land of Zanaki. The Gire attacked the Zanaki and the few that were there were killed. At this time smallpox had attacked the Zanaki and they were therefore defeated in war. After the few who were left escaped the Gire took over and lived in their houses. But they also started getting smallpox and many died. But here they found that potatoes had done very well and this helped them in terms of food.

When the Gire got used to fighting and being the victors each time, they developed the habit of not doing other work like farming and building. They spent their time sitting and investigating where and which ethnic group had the best harvest and had already harvested and put it in the store. They would then plan how to attack them. After attacking and defeating them the Gire would take over the village of

Kwa hiyo walishindwa vita. Baadhi yao waliobaki walikimbia na Wagire waliingia na kuiishi katika nyumba zao. Lakini ugonjwa wa ndui ilianza kushambulia Wagire na kuuwa wengi wao, lakini hapo walikuta viazi vimestawi sana na viliwasaidia sana upande wa vyakula.

Baada ya Wagire kuzoea vita na kuwa washindi kila wakati, walianza kuwa na tabia ya kutokufanya kazi zingine kama kilimo na kujenga. Wao walikuwa wanakaa na kupeleleza ni sehemu gani na ni kabila gani wamepata mavuno mazuri na wameisha vuna na kuweka ghalani? Basi hapo watu wa Bugire hupanga jinsi ya kwenda kushambulia watu hao, na baada ya mashambulizi na kushinda, basi wao Wagire wanateka miji ya hao maadui na kuishi hapo na kutumia mavuno hayo na mali waliyoiteka. Na wakiona vyakula hivyo vimekwisha, basi hupanga tena kwenda kushambulia wengine waliopata mavuno, mwisho walifika huko Wigero, sehemu ya Wakenye wa Kigata na waliwashambulia waliokuwa pale na wakakaa pale kama ilivyokuwa desturi yao. Lakini hapo, kwa bahati mbaya, waliugua ugonjwa wa ndui pamoja na ugonjwa wa Malale na maradhi hayo yaliwauwa Wabugire karibu kuwamaliza. Na inasemekana wapiganaji wao wakali wenye ngao walibaki kumi tu. Lakini kama ilivyo mazoea yao walienda tena kuwashambulia watu wa Ngoreme, na pale walishindwa vita, maana walikuwa wachache na Wangoreme walikuwa wakali sana.

Basi Wagire waliobaki wakaanza kufikiri kurudi nyuma, ili wawatafute wenzao wa Buturi na Wakamageta, ili wakae nao karibu ili wawasaidie wakati wa vita ikitokea, maana Wagire sasa walibaki wachache kutokana na baadhi yao kuuawa vitani na maradhi yaliyowashambulia huko Wigero. Basi wao wakapitia kivuko cha huko juu ya Wigero na wakavuka Mto Mara na hadi kivuko ambacho siku hizi kinaeleweka kama kivuko cha Kan. Na waliendelea hadi Burongo na kupenya kati ya milima ya Manga na Magare. Na pale walizuiliwa na Wakenye wakiwasema kwamba hawa wa Bugire ni Wagaya (ni watu na asili ya hapo) , ni heri tuwauwe na kuwamaliza hapa hapa.

Basi hapo Waganga wa Bugire wakaanza kutabiri jinsi watakavyoweza kupenya katika vita hii. Mwishowe Mtabiri wao akawaambia wachukue jogoo wenye rangi nyekundu kidogo na nyeusi (*Thuon radhare*) na wamchinje na kuchukua manyoya yake, na kila mtu wake kwa waume wadogo kwa wakubwa aweke nyoya la huyo kuku kichwani. Na wote walifanya hivyo na pia Mtabiri wao wakike, aliyeitwa Asiro Nyar Kaluoch, aliyeolewa kutoka ukoo wa Kaluoch huko Karungu, naye akatabiri akisema ukoo utakaotangulia kutoka hapa chini ya miti huu wa matambiko utakuwa ni ukoo wa Misiru, na Rao wafuate, na Nyanyuma

their enemy and live there and use their harvest and any other property they had captured. When they had finished eating this harvest then they would plan on attacking another village that had food. Finally they reached Wigero in the Kenye section of the Kiagata. There they attacked those people and started living there as was their habit. But this time unfortunately they suffered from smallpox and sleeping sickness. These diseases killed many people and almost wiped them out. It is said that there were only ten of their best warriors left. But as was their habit they went out again to attack the people of Ngoreme and here they were defeated because they were few and the Ngoreme were very powerful.

So then the Gire who remained decided to go back to look for their other relatives of Buturi and Kamageta to live near them so that they could help them in times of war, because now the Gire were very few due to the war and disease in Wigero. So they went on to the river crossing above Wigero and they crossed the Mara River at the crossing that is now referred to as the crossing of Kan. Then they went on to Burongo and passed through the hills of Manga and Magare. Here the Kenye, who said that these Gire are “Wagaya” or Luo and thus should be killed and wiped out here and now, stopped them.

It was then that the prophets of the Bugire started predicting how they would be able to get out of this war. Then one of their prophets told them to take a black and red cock (Thuon Radhare), slaughter it, pull out its feathers and all the people, men and women, old and young, should put the feathers on their heads. They all did as they were told. The woman prophetess called Asiro Nyar Kaluoch who was married from the Kaluoch clan in Karungu, predicted that the first clan to move out from this area under the trees of the sacrifice would be the Misuru and the Rao followed by Nyanyuma last. They all did as they were told, and they left but Asiro was left behind. Asiro came out and faced the enemy with her weapons and she chased them far away because she was dressed like a man in warrior's clothes and was making noises like a man during battle. While she was chasing away the enemy the others started crossing the river and when she came she too crossed the river and they went on with their journey.

When they started to cross Mangu the Sweta, who killed many Gire like Nyaganda the father of Mbere, stopped them and speared Olualo the brother of Ochieng. When Orao saw that Olualo had fallen down he picked him up together with his shield and started running with him as the Sweta followed close behind. Then Olualo told Orao to put him down so that Orao could run and they would not both be speared.

wawe ni wa mwisho. Nao wakafanya hivyo na wakaondoka na Asiro yeye alibaki nyuma. Na walipoendelea Asiro akatokea na akawaelekea maadui kwa silaha na akawafukuza mbali kabisa, maana alivalia kiume na kivita hasa na akawa anapiga kelele kama mwanaume wakati wa vita. Basi wakati akiwakimbiza maadui, wale wenzake wao walianza kuvuka mto na aliporudi naye akavuka mto na wakaendelea na safari.

Walipoanza kuvuka Manga walizuiliwa na Wasweta na hapo Wasweta waliwauwa Wagire wengine wakina Nyaganda, babake Mbere, na wakamchoma kwa mishale Olualo, ndugu wa Ochieng. O rao alipoona Olualo ameanguka chini alimbeba pamoja na ngao yake na akaanza kukimbia naye, wakati Wasweta wanawafuata. Lakini Olualo akamwambia O rao amuweke chini, ili O rao akimbie wasichomwe wote. Basi O rao akamuweka chini na kukimbia na Wasweta wakafika na kuanza kumkata kata Olualo na panga, hadi kufa. Wagire walikimbia hadi Manga, karibu na Mto Mori, ukielekea milima ya Nyaligego na wakalala pale.

Usiku huo O rao yeye aliondoka, wakati wenzake hawana habari anakwenda wapi, yeye alienda mpaka kwa Mzee Kagose wa Buturi na kumuelezea matatizo hayo yote pia akamuomba msaada wa wapiganaji vita, waende kumsaidia kushambulia Wasweta waliokuwa bado mbele ya hao Wagire. Na walipoisha kubaliana waliagana siku ambayo hao wapiganaji watafika. Hapo yeye O rao aliendelea na safari hadi kwa mjomba wake, Ochuodho, na akamuelezea tatizo hilo na kuomba msaada wa wapiganaji wa vita kuja kuwasaidia. Hapo pia walikubaliana kusaidiana, siku ile walioahadiana na Kagose. Basi O rao akarudi kwa wenzake na baada ya siku mbili kupita, wapiganaji wa Buturi na Wakamageta, wote walifika. Walipofikia hao wa Bugire na wote kwa pamoja walienda na kuzingira mji wa Wasweta na Wasweta waliogopa kuondoka kupigana nao, ila walifunga mlango wa mji wao huo ili adui wasiingie humo na waliwazuia hao kwa muda wa siku tano na hata ng'ombe hawakutoka humo.

Basi O rao na wasaidizi wake wakaanza kutumia madawa kwa kutabiri ni njia gani wafanye ili Wasweta watoke ndani ya ngome ili wawashambulie na kuwanyang'anya mali. Basi ndipo waaguzi wao Kagose, Ochuodho na O rao, waliona kwamba, wote watawanyike na kujificha ili Wasweta waweze kutoka. Walifanya hivyo na mara tu Wasweta walijitokeza na kukimbia na kuacha ng'ombe na magala na Wagire na washiriki wake wakagawana.

Ukoo wa Wagire ni: 1. Nyanyuma, 2. Makene, 3. Machowe, na 4. Misiru. Na hao wote nchi ambayo waliishi kwa muda mrefu ilikuwa Nyagwethe

So O rao put him down and ran away, and the Sweta reached him and started chopping Olualo into small pieces with a machete until he died. The Gire ran up to Mangla near the Mori River toward the Nyaligego hills and slept there.

That night O rao left them without telling them where he was going. He went to Mzee Kagose in Buturi and told him all their problems and also asked him for warriors to help him attack the Sweta who were still ahead of the Gire. After the agreement they made a date when the warriors would arrive. O rao then continued on his journey up to his maternal uncle's home, Ochuodho and told him about his problem and asked for warriors to help them fight and here they also agreed to send soldiers on the same day they had agreed with Kagose. Then O rao went back to his people and after two days the fighters from Buturi and Kamageta arrived. When they arrived they all joined together and went to surround the Sweta's village. The Sweta were afraid to come out and fight so they closed the gate to their village to keep the enemy from entering. They managed to stop them for five days, even the cattle did not go out to graze.

So O rao and his helpers tried to use medicine to find how to make the Sweta come out of their fort so that they could attack them and take away their property. Then is when the medicinemen, Kagose, O rao and Ochuodho, decided that they should separate and hide so that the Sweta would come out. They did this and that Sweta came out and fled, leaving their cattle and grain storage bins that the Gire cooperated in dividing out amongst themselves.

The clans of the Gire are 1. Nyanyuma, 2. Makene, 3. Machowe, and 4. Misiru. They all lived together for a long time in Nyagwethar Kerelenye in Kiwiro, Kenya before they came to the area that is now their home for life.

The Gire moved from Siruka after Onyango of Bugire had gone to the medicineman Ojode of Kowak. Ojode told them that in their village a baby without a proper body would be born, and when he is born they must not sleep in their village of Siruk but move immediately. After that Onyango went back and told them the story. And it came to pass that such a child was born in the Chandwa clan. He was born with three fingers on his right hand and the name of the child was Orinyo Nyaabade. The day that he was born Mzee Okoth went and told Onyango the news and on that day all the Gire moved, with the mother of Orinyo leading the way carrying him in a skin for sleeping up to Kwanda Opingi, which is now in the village of Nyamusi. On that day a cow was slaughtered in

Kerelenye, huko Kiwiro Kenya, kabla hawajaja hapa, ambapo sasa ni nchi yao ya maisha.

Wagire walihama kutoka Siruka, baada ya Onyango wa Bugire kwenda kwa mganga Ojode wa Kowak. Na Ojode akamwambia kwamba, “Katika nchi yenu atazaliwa mtoto asiye na mwili kamilifu, na huyu atakapozaliwa siku hiyo musilale katika mji wenu huo wa Siruka muhame.” Na baada ya hapo Onyango alirudi na kupasha habari hiyo, na ilifika siku huyo mtoto akazaliwa katika ukoo wa Chandwa naye huyo alizaliwa akiwa na vidole vitatu katika mkono wake wa kulia. Na huyo mtoto jina lake alikuwa akiitwa Orinto Nyaabade. Na siku alipozaliwa Mzee Okoth akampekea Onyango habari na siku hiyo walihama watu wote wa Wagire na mama wa huyo Orinyo ndiye aliyetangulia akiwa amebeba ngozi ya kulalia hadi Lwanda Opingi, ilioko katika kijiji cha Nyamusi kwa sasa. Na Lwanda hapo siku hiyo ng’ombe alichinjwa na wen (mchanganyiko wa chakula kutoka utumbo wa mnyama) akapewa huyo mama wa Orinyo abebe hadi kisima cha hapo na hiyo (*wen*) ikazikwa katika kisima hicho. Na hadi leo kisima hicho hakikauki na Wagire sasa wanakaa katika nchi yao.⁶

Wadachi Kuingia Shirati

Mdachi alipofika Shirati alipiga hema lake Shirati, sehemu ya Obure Nyamusi. Na hapo Bwana akataka apewe vijana sita wenye nguvu ili kumsaidia kujenga Boma pale Sota pia ng’ombe sita kama posho ya hao vijana. Obure Nyamusi yeye akapeleka vijana na ng’ombe sita, jinsi alivyotaka Bwana, na vijana wakaanza kazi hiyo. Baadaye Bwana akatuma habari kwa Mtemi Oboo, wa Kadem Kenya, ili awaleta vijana sita wa kusaidia mafundi wa kujenga na watu hao sita waje na ng’ombe sita wakubwa kama posho yao. Oboo alipopata ujumbe huo alitaka kugoma kufanya hivyo, lakini Mtemi Obure Nyamusi wa Wakiseru akamtumia Oboo habari kwamba, “Usikatae, maana huyu Bwana ni mmbaya anaweza akakumaliza wewe na watu wako, ingawaje huyu Bwana anaonekana ana mwili kama mtoto mdogo hata na kutembea kwake ni kwa kurembaremba kama ya mtoto tu, lakini anazo silaha mbaya, wewe kubali.” Oboo alikubali akafanya, kwa maana Bwana alikuja na mafundi wake.

Basi Bwana akatuma habari kwa Mtemi Aluoch, Rabuor Karungu ili awaleta vijana sita na ng’ombe sita wa posho yao. Basi Karungu wote waligoma (*Karungu Onganjo*) wakisema, “Sisi hatuwezi kumtumikia yule mtoto mdogo, yeye acheze na waoga wa kule Kadem asijaribu sisi

6 Osaga Ochieng’.

Iwanda and the “wen” was given to Orinyo’s mother to carry up to the well and that is where it was buried in the well. And up to this time that well does not dry up and the Gire live in this area as their own land.⁶

The Arrival of the Germans in Shirati

At the time when the Gire were moving, a German came to Shirati from Musoma. When he reached Shirati he pitched his tent in the land of Obure Nyamusi. The German “Bwana” then wanted six strong young men to help him build the fort (boma) in Sota, as well as six head of cattle to feed them. Obure Nyamusi sent him six young men and cattle as the Bwana had requested and the young men started to work. After awhile the Bwana sent word to Mtemi Oboo of Kadem Kenya to send six young men to help in construction and six head of cattle to feed them. When Oboo got this message he wanted to refuse but Chief (Mtemi) Obure Nyamusi of the Kiseru sent Oboo a message saying, “don’t refuse this request because this Bwana is very bad, he has the power to finish off you and your people, he may appear to have the body of a child, with even the exaggerated walk of a child, but he has terrible weapons, so agree with him.” So Oboo agreed and did as the Bwana wanted to supply builders.

Then the Bwana sent word to Mtemi (Chief) Aluoch Rabuor Karungu to send six men and six head of cattle to support them. But the Karungu people refused (Karungu Onganjo) saying, “we will not serve that young boy, he can play with those cowards from Kadem but he should not try us here in Karungu.” The news reached the Bwana that the Karungu had refused, so he sent another message but still the Karungu refused. On the third try he sent the same message but the Karungu refused. So the Bwana, together with his soldiers, went to Karungu in a boat. When they reached that landing he put out the anchor and his people cooked in the boat, because it was noon. Along the shore the people of Karungu had all gathered with their shields, spears and throwing sticks, blowing their horn and waiting for the Bwana to come out and start fighting. Their shields were made from “orindi” wood. The Bwana looked at them through the binoculars until the Karungu finally got tired and went home, saying that this Bwana was afraid of them because he would not leave the lake. They decided to go home first to eat lunch and then return.

When the Bwana saw that they had all gone in the late afternoon he alighted from the boat with his soldiers and went and surrounded

6 Osaga Ochieng’.

wa Karungu.” Habari ilimfikia Bwana kwamba Karungu wamegoma (*Karungu Onganjo*), lakini Bwana alituma ujumbe tena mara ya pili na bado Karungu waligoma. Na mara ya tatu akatuma ujumbe na bado Karungu waligoma. Ndipo Bwana alifuatana na Askari wake hadi Karungu wakiwa ndani ya mashua yake na wakipokaribia kivukoni aliweka nanga na watu wake wakawa wanapika ndani ya mashua , wakati ulikuwa ni saa sita mchana. Na kando kando ya ziwa watu wa Karungu walikuwa wamejaa, wakiwa na ngao, mikuki, na marungu pamoja na kupiga parapanda walingojea Bwana ashuke wapambane naye. Ngao yao ilikuwa ya miti ya malindi (*Orindi*). Bwana yeye alikuwa akiwatazama na darubini. Na mwishowe Wakarungu walianza kurudi nyuma wakisema, “Huyo Bwana anawaogopa ndiyo maana amekatalia ziwani, tuende nyumbani kula kwanza na tutamrudia.”

Bwana alipowaona wameishaondoka wote na jioni karibu giza linaingia akashuka ufukoni na askari wake na akaenda wakazingira mji wa Wakarungu, hao wakiwa wamejigawa makundi mawili. Wale waliopitia nyuma ya mji wao na kuanza kushambulia kwa bunduki na mlilo wa bunduki ilipochacha Wakarungu waliondoka wakipitia mlango wa mji na pale walikuta kikundi kingine cha askari wa Bwana na Wakarungu wengi walishikwa na Askari hao. Na kwa bahati mbaya Wakarungu nao wakawauwa askari wawili wa Bwana. Safari hii Mabwana wa Kijerumani hao walikuwa wawili. Safari hii Bwana alichukua ng’ombe wengi sana wa Karungu na askari wake wakawaswaga wakipitia Kadem hadi Shirati. Na tokea hapo Karungu waliobaki walikuwa tayari kuja Shirati kushiriki katika ujenzi. Na baadhi ya Wakarungu walihama nchi yao tokea siku hiyo.

Bwana alirudi na kuendelea na ujenzi wake na alituma habari tena kwa watu wa Kanyamkago, ili nao watoe wanaume sita na ng’ombe sita kama posho yao. Watu wa Kanyamkago nao wakagoma, wakisema, “Hatutakubali , kama anataka vita basi aje aone vita kwa macho asidhani atatuweza kama alivyoweza Karungu kuwanyemelea usiku, mbona kama yeye ni shujaa hakupambana na Wakarungu mchana.” Lakini Bwana yeye alituma watu tena kuwaambia kwamba watume watu na ng’ombe hao sita. Lakini Wakanyamkago waligoma na Bwana alituma ujumbe tena mara ya tatu kwao. Na mara ya mwisho Bwana alikwenda na askari wake hadi Kanyamkago na habari ilienea kwa Wakanyamkago wakajitayarisha kupambana naye kwa vita.

Bwana alipofika alikuta umati wa watu wenye silaha ngao na mkuki waliovalia mavazi ya vita wanamngojea. Na yeye Bwana alisimama mbali kidogo nao akatuma mtu moja aende asimame karibu nao na awaambie

the Karungu village. They divided themselves into two groups. Those who went to the back of the village were the first to open fire with their guns. When the sound of the guns got too fierce the Karungu went to escape out of the front gate but were met by the other group of the Bwana's soldiers. By bad luck two of the Bwana's soldiers were also killed. There were two German Bwanas on this expedition. The Bwana took many of the Karungu cattle and his soldiers herded them back through Kadem to Shirati. And from that time on the Karungu who were left were willing to come and work for the Bwana at Shirati. Others of the Karungu left their country after this day.

The Bwana came back and went on with his building project. He sent word to the people of Kanyamkago that they should also send six young men with six head of cattle to support them. The people of Kanyamkago also refused saying, "we will not agree, if he wants war then let him come and fight and we will see how he fights face to face, let him not think that he will defeat us as he has done to the Karungu by sneaking up on them at night, why if he is such a champion then why did he not fight the Karungu during the day?" But the Bwana sent another message asking them to send men and cattle, but still they refused. The Bwana sent a third message but they still refused. Finally the Bwana and his soldiers went to Kanyamkago and they got ready for a fight.

When the Bwana arrived he found a large group of people armed with shields and spears, dressed in war costumes and waiting for him. The Bwana stopped a few paces away from them and sent someone to go tell them that the Bwana did not want to fight them if they would only send the six men and six cattle to help him build in Sota, Shirati. The Kanyamkago answered him saying, "we have already told you that we will serve another man for his own profit." The messenger came back to the Bwana and told him what the Kanyamkago had said. The Bwana told him to go back and tell them what he wanted. But this time the Kanyamkago started chasing the messenger and throwing spears at him and he ran back towards the Bwana. The Bwana told him to run between the soldiers. That is when the Bwana gave the orders for the battle to begin. There was one man from Kanyamakago who came very close to the Bwana's group: he was shot and his clothes of feathers flew apart and he fell down and died. A second man with his shield was also shot and killed and a third also, who tried to run back to the Kanyamkago was also shot and killed.

Then all the Kanyamkago started to run, leaving their cattle behind. They ran and took their wives and children to hide in the forest and

Wakanyamkago kwa sauti kubwa kwamba, “Bwana hataki vita na Wakanyamkago, ila anataka apewe vijana sita na ng’ombe sita kama posho yao wakati wakienda kusaidia mafundi kujenga boma kule Sota kule Shirati Tanganyika.” Wakanyamkago wao walijibu wakisema, “Tulituma habari kwamba sisi hatuwezi kutumikia mwanamume mwingine kwa faida yake.” Yule aliyetumwa na Bwana akamrudishia Bwana jinsi Wakanyamkago walivyokataa. Bwana alimuambia arudi tena na awaambie yale yale alivyonena Bwana. Na safari hii Wakanyamkago walianza kumfukuza huyo aliyetumwa na Bwana kwa kumtupia mkuki wamchome na naye alitimua mbio akielekea kwa Bwana. Na Bwana alipoona kwa macho, akamwambia yule, “Kimbia uingie kati ya Askari wetu.” Na yule akajiunga nao na hapo ndipo Bwana akaamuru mapambano. Na alikuwepo mtu wa Kanyamkago aliyekaribia sana kikundi cha Bwana, basi alipigwa risasi hata mavazi yake ya manyoya ya ndege yalitawanyika na yeye akaanguka chini akafa. Na tena mtu wa pili na ngao yake akapigwa risasi na kuanguka chini na tena mtu wa tatu aliyejaribu kukimbia kurudi nyuma kwa Wakanyamkago naye akapigwa risasi.

Basi Wakanyamkago wote walitimua mbio na kuacha ng’ombe zao wote na wakakimbia na kuchukua wake na watoto wao kwenda kujificha katika mapori, na wengine kukimbilia nchi jirani. Basi yeye Bwana na mwenzake walipanda farasi wao wakaanza safari ya kurudi, na askari wake walikusanya kikundi cha ng’ombe wa Wakanyamkago wakaja nao hadi Shirati, safari hiyo Wazungu walikuwa wawili. Tokea hapo kila nchi alipotuma ujumbe ili watu sita na ng’ombe sita waje Shirati kujenga boma watu hao waliotakiwa na ng’ombe kama posho yao walifika haraka bila ubishi wowote.

Lakini siku moja ujumbe ulitumwa kwa watu wa Wasweta Bogi, ili watu sita na ng’ombe sita ziletwe Shirati kwa Bwana. Wao Wasweta walikataa wakisema, “Hivi huyo ni mtu gani ambaye anataka wanaume wenzake wamfanyie kazi?” “Au kwa sababu ya fimbo yake ndefu hiyo anayoelekeza kwa watu?” “Sisi hatuwezi, tuko tayari kupambana naye, muende mumwambie hatutaki.” Basi wale waliotumwa na Bwana walirudi kwa Bwana na kumuambia kwamba hawataki kutoa chochote. Bwana alituma ujumbe mara ya pili kwa Wasweta Bogi, ili walete watu sita kuja kusaidia mafundi kujenga na ng’ombe sita kama posho ya hao watu sita. Ujumbe huu ulipofika kwa Wasweta tena walikataa wakisema, “Muambie huyo mtu huyo mwenye mwili nyekundu kama mtoto mdogo asicheze na Wasweta.” Safari hii Bwana aliondoka na askari wake akiwa amepanda farasi na askari wanatembea waliendelea hadi Kiterere, katika Tarafa ya Girango kwa sasa. Hapo ndipo walipiga hema na kulala

the others ran to neighboring friends for refuge. So the Bwana and his colleague got onto their horses and started on their journey home. The soldiers gathered a big group of cattle from the Kanyamkago and went with them back to Shirati. On this occasion there were two white men. From this time on when a message was received to send six people and six cattle to Shirati to help build the Bwana's fort (boma), the people were sent immediately, without complaint.

But one day a message was sent to the Sweta Bogi that six men and six cattle should be taken to Shirati to the Bwana. The Sweta refused saying, "what kind of a man is this who wants other men to do his work for him?" "Or is it because of his long stick which he points at people?" "We will not give in, we are ready to fight him, go and tell him that we will not do it." So those who had been sent by the Bwana went back and the Bwana sent a message for the second time to the Sweta Bogi to send six men and six head of cattle to assist in the construction. This time they refused again, saying, "tell this man who has a red body like that of a baby that he should not play with the Sweta." So once again the Bwana left mounted on his horse with his soldiers and went as far as Kiterere, in the Girango District, where they pitched a tent and stayed overnight. At dawn they climbed the hill of the Sweta and surrounded their village, which had a stonewall around it, inside of which the houses were built. The Bwana's soldiers were divided into two parts; some went to the back of the village and others to the main gate. The Bwana and his friend, together with four soldiers, climbed the stonewall and started shooting into the middle of the village. Those people who were running away from the village met the soldiers who had the entire village surrounded and they were shot.

The number of people killed by the guns on that day was uncountable. Some hid in the houses but the Bwana went in and burnt all the houses and the women died holding their children in their arms. And they were burnt like kindling until their corpses were mixed with the goats, sheep, chickens and calves. On that day Nyamkindo Banga was lucky enough to escape with his daughter, and he went up to the land of the Njare, near Mwema hill where the Njare killed him and left his daughter. Then the Bwana and his soldiers gathered up all the cattle and he got on his horse, with his soldiers following on foot with the cattle, all the way back to Shirati. The Sweta who were born during this war used to say that the Bwana's armpit made fire. This was because he removed the matchbox from this pocket near his armpit and the Wasweta did not understand this kind of fire.

pale. Na ilipofika wakati wa majogoo walipanda mlima wa Wasweta na kuzunguka mji wao, uliozungushiwa mawe na kujengwa nyumba kwa ndani. Hapo ndipo askari wa Bwana walijigawanya sehemu mbili -- wengine walikuwa nyuma ya mji huo, na wengine wakawa kwenye mlango wa mji, na yeye Bwana na mwenzake na askari wanne wao walipanda hayo mawe na kuaanza kutupa risasi ndani ya mji huo. Na watu waliokuwa wakikimbia kutoka kwa mji huo walikuwa wakiingia ndani ya askari wa Bwana waliokuwa wamezunguka kila mahali. Na pale pale walipigwa risasi.

Watu siku hiyo waliouwawa kwa risasi hawakuweza kuhesabika na wengine waliojificha ndani ya nyumba wao Bwana iliingia ndani ya mji na akachomoa kibiriti mfukoni wakachoma nyumba zote na wanawake walikufa wakiwa wamekumbatia watoto wao wachanga. Na waliungua, wakawa kama visiki na maiti yao yalichanganyika na mbuzi, kondoo, kuku na ndama wa ng'ombe. Siku hiyo Nyamkindo Banga yeye alibahatika kutoroka na Awara yake na akaenda hadi nchi ya Wanjare, karibu na mlima Mwema. Na pale Wanjare walimuuwa na Awara yake akaachwa. Tokea hapo Bwana na askari wake walikusanya ng'ombe wote wa Wasweta na yeye na mwenzake wakapanda farasi na askari wake wakawa wanamfuata na kundi la ng'ombe wa Wasweta hadi Shirati. Wasweta waliozalia katika vita hiyo walikuwa wakisema kwamba huyo Bwana kwapa lake hutoa moto. Hii ni kwa sababu kibiriti aliyotoa kutoka mfukoni karibu na kwapa lake. Na Wasweta hawakudadisi vizuri moto wenyewe.

Bwana aliendelea na ujenzi wake wa Sota Shirati na ikamalizika na ikawa inatumika. Ilichukua muda mrefu na Bwana akaenda tena Asego, huko South Nyanza, Kenya na pale pia alipambana na watu wa kule na akawachomea ngao zao yote, hadi akamaliza nguvu yao. Na watu wa huko wakawa wanamtumikia jinsi alivyotaka yeye. Huyu Bwana aliitwa kwa jina la kwao, Rithinani, na yule mwenzake hakujulikana sana, maana yeye ndiye alikuwa mkubwa. Nia yake hasa alitaka aendelee hadi Mombasa lakini alipoingia katika nchi ya Wakisii hapo pia alipambana nao na akawashinda nguvu na akakaa pale kwa muda.

Pale ndipo alifuatwa na Waingereza. Yeye na Waingereza hawakupatana waking'ang'ania mpaka wa utawala kati yao. Mwingereza alitaka mpaka uwe Mto Mara uliyogawa Wilaya ya Tarime na Musoma Tanzania. Lakini Mudachi yeye alitaka mpaka uwe katika Mto Miriu, uliyopo South Nyanza Kenya. Na wote hawakuelewana, ila Mdachi alisema, "Basi mpaka uwe Mto Kuja, uliyopo South Nyanza Kenya."

So the Bwana went on with his building in Sota, Shirati and when it was completed he started using it. After a long time he again went to Asego, South Nyanza, Kenya where he fought the people and burned all of their shields and diminished their strength. And so the people started doing what he wanted. This Bwana was called by the name, Rithinani, but the other one was not well known because he was not the senior of the two. His main aim was to go all the way to Mombassa, but when he came to the land of the Kisii he fought and defeated their strength and stayed there for a while.

It was there that the British found him. He and the British did not agree on where the boundaries of the colony should be placed. The British wanted the boundary to be the Mara River, which was in Tarime and Musoma Districts of Tanganyika. But the Germans wanted the boundary to be the Miru River which was in South Nyanza, Kenya. They could not agree but the German suggested that the border should be the Kuja River, which is also in South Nyanza, Kenya. However the British still insisted on the Mara River. There was no agreement until the Germans went ahead and placed the border where it now stands between Kenya and Tanganyika. When the British found out about this they told the German to stop but he didn't care and from there the war broke out in Kisii. The British were stronger than the Germans and they chased them away up to the Onyango hills, in the land of the Gire. The British followed them and they fled to the Mika Utegi mountains in the Tarime District. Here is where the British attacked the Germans with canons and the Germans crossed the Mara River and went to their small post at Nyabange. There the German released all the prisoners telling them, "return to your homes, just as we are trying to return to our homes, it seems that the British will defeat us and we are not sure if we can make it home safely." The German then ordered all the chains to be removed from their necks and bid them farewell saying, "I am leaving my weapons and going only with my horse, my wife has gone ahead and I will try to reach Dar-es-Salaam." He left carrying a small red flag, to convince the British not to kill him.

That British man had a lot of soldiers and they were very short people but stout and they were called "Makaburu." When the British came they selected the chiefs (watemi) to rule the land. Mbesi Sabatere from Njare, who united the Gire and the Njare first ruled the Gire. After his rule Akida (Counselor) Mageta of the Sweta brought his brother, Koi, to rule over these two areas. Complaints about this were taken to the British that Akida Mageta of the Sweta Bogi had taken his brother and made him chief far off

Hata hivyo Mwingereza yeye aling'ang'ania Mto Mara, ndiyo uwe mpaka. Maelewano yao hayakupata mwafaka na mwisho Mdachi akaamua kuweka mpaka mahali ulipo kwa sasa kati ya Kenya na Tanganyika. Mwingereza alipopata habari hiyo alimkataza Mdachi asiweke mpaka lakini yeye hakujali na hapo vita wakaanza huko Kisii na Waingereza walimzidi Wadachi na kuwafukuza hadi milima ya Onyango, sehemu ya Wagire. Na pale Mwingereza akamfuata tena na Mdachi akakimbilia mlima wa Mika Utegi, Wilaya ya Tarime. Na pale Mwingereza akamshambulia Mdachi kwa mizinga, hata Mdachi akavuka Mto Mara akaenda hadi kwa Boma lao dogo la Nyabange. Na pale akawafungua wafungwa wote akiwaambia, "Kila mtu ambaye anajua kwao arudi kwao, maana na sisi tunajaribu kurudi kwetu, maana tunaona tunashindwa na hawa Waingereza na hatujui kama tutafika salama huko tunakoenda." Basi Mdachi akaamuru minyororo yote itolewe shingoni mwa wafungwa. Naye akawaaga akisema, "Nami ninaacha silaha zote nakwenda na farasi peke yake, na mke wangu yeye alishatangulia kwetu na mimi nitajaribu kupitia Dar-es-Salaam." Akaondoka akibeba bendera ndogo nyekundu ya kuwabembeleza Waingereza wasimuu.

Mwingereza yeye alikuwa na askari wengi sana na walikuwa watu wafupi lakini ni wanene sana wakiitwa Makaburu. Waingereza walipoanza kutawala wakaanza kuwaweka Watemi kutawala nchi. Wagire walitawaliwa kwanza na Mbesi Sabatere wa Wanjare, aliunganisha Wagire na Wanjare. Na baadaye akaacha kutawala na Akida Mageta wa Bukenye akaleta ndugu yake, aitwaye Koi, akatawala sehemu hizo mbili. Na malalamiko ikapelekwa kwa watawala wa Kiingereza, kwamba Akida Mageta wa Wasweta Bogi yeye amechukua ndugu yake akampeleka kwenda kuwatawala Wagire kule mbali na pia kutawala Wanjare. Na Mwingereza akamtoa Mageta katika Uongozi wa kuwa Akida na ndipo Ogaja wa Ogutu akawa Mtemi wa Wagire, na kazi ya Akida akapewa *Amuko Koth wuon Chiemu* (Amuko Mvua mwenye chakula). Mageta, *wuod yakokiri ite oting'o mindo* (Mageta, mtoto wa kwao Okiri, sikio lake limebeba vyuma), yeye alikuwa mtawala ambaye aliogopwa sana na Watemi wenzake katika Wilaya ya Tarime ya sasa. Na kwa sababu alipendwa sana Waingereza wakati wa vita kati ya Wadachi na Waingereza katika Wilaya ya Musoma kwa wakati huo na aliweza kuwaonyesha Waingereza maficho yote ya Wadachi, hiyo ndiyo ilifanya apendwe na Waingereza sana. Ododa Nyarkagendo, yeye aliuwawa wakati wa vita ya Wagire na Wakabwa na Wazanake. Pia wakati huo ndiyo Nyagilo aliuwawa.⁷

7 Zakayo Orinyo Ogaja. Wazee walioshirikiana kutoa maelezo ya Wagire , 1. Onyango Atieno, 2. Oluoch, 3. Zakayo Orinyo Ogoja.

in Gire and Njare. So the British man removed Mageta from leadership and they made Ogaja Ogutu chief (Mtemi) of the Gire and the work of akida (counselor) was given to Amuko Koth wuon Chiemo (Amuko, “rain which brings food”). Mageta, the son of Okiri, “whose ears carry iron,” was a leader who was feared by his fellow chiefs (watemi) in the Tarime District. But the British liked him very well because during the war between the Germans and the British in the District of Musoma he showed the British all the secret hiding places of the Germans, and that is why the British liked him so much. Ododa Nyarkagendo was killed during the fight between the Gire and the Kabwa with the Zanaki. Nyagilio was killed at the same time.⁷

7 Zakayo Orinyo Ogoja. The main informants for the Gire were, 1. Onyango Atieno, 2. Oluoch, 3. Zakayo Orinyo Ogoja.

KOWAK

Mot (Kamot) ndiye aliyetangulia kabla ya Kowak kuja Tanganyika. Hii ni kwa sababu ya Singruok (Usia), uliyoachwa kutoka kwa baba yao. Wakati akiwapa usia, Mzee Owak Ramogi alimuambia kijana wake Kibira, kwamba, “Jitahidi musaidiane na ndugu zako hawa na mukae kwa amani, maana wewe mwenyewe ndiye kijana mkubwa hapa kwangu, na wewe sasa ndiye mshauri kwa hawa ndugu zako.” “Na ujue ndugu yako Otho ana tabia mbaya, na ni mchoyo, hataki wenzake.” “Na Chiemo umchukue kama ndugu yako, usimtenge, maana yeye ni mtu ambaye ameingia hapa kwangu na amekuwa kama mtu wa nyumbani, ukae nae kwa usalama.” “Na wewe Abuanda (sasa ni ukoo wa Kanyaguti) usikie maneno ya huyu ndugu yenu, maana yeye ndiye atakayekuwa kiongozi wenu.” “Na wewe, Odera (sasa ni kabila la Kamot), najua wewe unapenda kupeleleza maneno na pia unapenda kuwinda na pia unapenda sana mashauri, basi wewe nchi unayotafuta na kupata hapo ndipo watoto wangu wote watakusanyikia.”

KOWAK

Mot (Kamot) was the first to arrive before the Kowak came to Tanganyika. This was because of a promise or charge (Singruok) that had been given by their father. When he was about to die, Mzee Owak Ramogi told his son Kibira that, “you must try to stay with your brothers and live in peace with them because you are the eldest son and now you are the advisor of your brothers.” “You should know that your brother Otho has bad habits and that he is mean and does not want his other brothers.” “Chiemo should be considered as your brother, don’t isolate him because he is a person who came to my home and has become one of us, live with him in peace.” “And you Abuanda (now the clan of Kanyaguti) listen to your brother because he will now be your leader.” “And you Odera (now the ethnic group of Kamot) I know you like to investigate matters and to hunt and like to discuss things.” “Therefore you must look for a land that all of my children can settle together in”

After the death of Mzee Owak, his sons were separated and each of them built their compound with his respective mother, children and

Halafu alipofariki Mzee Owak, basi hao vijana wake wakatawanyika, na kila mojawao alijenga mji wake na kuishi na mama yake na watoto wake na wake au mke wake: Otho na Kibira, wao walijenga pamoja, Nyabwanda, alijenga yake, Nyagak, Chiemo na Kibira, wao walijenga pamoja. Wakati huo walikuwa bado huko ng'ambo Chudo, sehemu ya Sakwa. Ila Odera alikwenda ng'ambo South Nyanza, sehemu ya nchi ya Kochia na akahama tena akaja Kadem Ndiwa na alihama pia Kadem na akaenda Tanganyika, sehemu ya Iringo, Musoma. Wakati huo watu wa Bugire walikuwa wanaishi na kabila la Wakwaya, sehemu ya Busamba Nyegina na watu wa Kamageta wao walikuwa wanaishi Bukabwa.

Wakati huo alikuwepo kiongozi mwanamke, jina lake Auma, kati ya Odera na watu wake. Huyu mwanamke mganga aliwaambia, nimejiwa na ndoto wakati wa usiku ikisema, "Nye Kamot, ukoo wa Odera, muangalie au mujitahadhari, watu wa Wagire wamejiunga na Wakwaya na watakuja kuwamaliza kwa hiyo muhame leo usiku baada ya chakula, na muende ng'ambo ya Mto Mara na njiani kando ya mto mukikutana na mtu msimuwe ila mumlazimishe awaonyeshe mahali wanapopitia wakienda ng'ambo ya Mto Mara." "Na wakati mukipita mmoja kati ya wake zenu ataanguka kwenye maji na musimtoe, nyie muendelea na safari yenu" (aliyeanguka anaitwa Macha Auma, mama yao wakina Misolo, Nyagori na Nyatado).

Basi siku hiyo walifanya kama walivyoambiwa na mganga wao huyo wa kike, na yote aliyowambia yalitendeka hadi wakavuka na kuacha mama yao wakina Nyatado baada ya kutumbukia majini. Safari yao iliendelea hadi katika mlima wa Odera, karibu na Mto Mara na wakakaa pale. Wakati wakiwepo katika mlima wa Odera walikwepo Jamwa (kabila lisilo na mila kama Wajaluo na lugha yao ni tofauti na Wajaluo) wakiishi katika mlima wa Ryabiri. Na watu wa Kamot walikwenda kuwashambulia na kuwafukuza na wao wa Kamot wakasogea pale Ryabiri na hapo ndipo tena walianza kusikilizana na watu wa Wairienyi na wakala amini na vita yao ikaisha.

Baadae Wakenye walianza kuja na kuwadanganya watu wa Kamot, wakiwaambia kwamba, "Kuna watu wengine hapo juu wanaitwa Wasweta, tunaomba muje tuende tuwazingire na kuwanyang'anya ng'ombe na nchi." Na wakati huo watu wa Kamot walikuwa wameugua sana na wengine walikufa kwa ugonjwa wa ndui na wale waliobaki walikuwa hawana nguvu ya vita ila walishawishika na wakaondoka kwenda kupambana na Wasweta. Na walipo fika huko na kuanza vita, ndipo Wasweta waliwaua hao watu wa Kamot, karibu kuwamaliza, na wachache sana walibaki siku hiyo. Wakati huo kiongozi wa vita, upande

his wife or wives. Otho and Kibira built together. Nyabwanda built separately. Nyagak, Chiembo and Kibira also built together. At this time they were still at on the other side at Chudo in the area of Sakwa. But Odera went across to the other side in South Nyanza near Kochia and he moved again to Kadem Ndiwa and he again moved from Kadem to Tanganyika in Iringo Musoma. At this time the people of Bugire were living with the Kwaya in Busamba Nyegina and the people of Kamageta were living in Bukabwa.

At this time there was a woman leader called Auma who lived among Odera and his people. She was a medicine woman, a healer, or a prophetess who had a dream. The dream said, "You Kamot, the clan of Odera, be warned and be alert. The people of Gire have united with the Kwaya and are coming to wipe you out, so move out tonight after eating and go across the Mara River and on the way you will meet a person. Don't kill him but persuade him to show you the place they use to cross the river. When you are crossing one of your women will fall into the river but do not rescue her, continue on your journey. (The woman who fell in was Maacha Auma, the mother of Misolo, Nyagori and Nyatado.)

So on that very day they did all that the medicine woman had told them and it all happened just as she had foretold until they crossed the river and the mother of Nyatado and his brothers fell and was lost. Their journey continued up to Odera hill near the Mara River and they stayed there. While they were still at the Odera hill they met the people of Mwa (people who are not Luo by custom and do not speak the Luo language) who lived in the hills of Ryabiri. The people of Kamot went to attack them and chase them away and the Kamot moved to Ryabiri. There they made friends and lived peacefully with the Irienyi and their wars stopped.

After a while the Kenye started coming to fool the people of Kamot. They told them that there were some people on up further called the Sweta and that they should join together to go and attack them and steal their cattle and their land. At this time the people of Kamot were suffering from small-pox and many of them had died. Those who were not sick were too few to fight but they agreed anyway and went to fight the Sweta. When they started the battle the Sweta killed many of them and almost wiped them out completely, very few were left that day. At this time the leader of the Sweta was Nyamkindo who led them in this war. From this day the Kamot went back to Kadem Nyora where they were before coming to Tanganyika.

wa Wasweta, alikuwa akiitwa Nyamkindo na ndiye aliyeongoza watu wa Wasweta katika vita hiyo. Tokea siku hiyo watu wa Kamot walikimbia tena wakarudi huko Kadem Nyora walipokuwa kabla hawajaja Tanganyika.

Baadae Onyando, aliyebacki kama shujaa kati ya wenzake, alienda kwa mganga aitwaye Owiti ili amgange. Na mganga alimuambia kwamba, “Wewe ukiwa unataka kupata nchi yenu, kwanza uwaite wenzenu wote waliobaki nyuma wote mkusanyike pamoja, na ndipo muanze safari ya kutafuta nchi.” Wakati huo wengi wa watu wao walikuwa wametawanyika huko: Karachuonyo, Gem, Seme, Uyoma, Kajulu, na Nyang’or. Na sasa iliwabidi wawakusanye kama alivyotoa husia baba yao Mzee Owak, kabla hajafa. Na wakati huo palikuwepo kiongozi wa watu hao waliotawanyika na yeye alikuwa anakaa Kanyamwa (yeye ndiye baba yake Ogola Sirilus). Alikuwa kwa Onyando akimuambia kwamba, “Kuna mganga wa watu wetu waliobaki Uyoma na yeye anaitwa Ojode, yeye ana dawa inayoweza kujenga nchi.” Basi walimuendea Ojode na akawapa dawa ya kuitia watu huko walikotawanyika. Na ndipo walianza kutumia dawa hiyo kuitia watu, wakisema, “Njooni tumepata nchi tuende tukajenga.” Na watu waliosikia mwito huo walihama na kuja Kadem Nyora, hata wale waliokuwa Kajulu, Kano na Nyang’or. Wao walikuwa wote maana wakati huo walipigwa vita tena na muungano wa watu wa Kajulu, Kano na Nyang’or, na walizidi kutawanyika. Kwa hiyo waliposikia wito huo walikuwa mara moja na walipoisha kujikusanya kikundi kikubwa wakahamia tena huko Korokoni Kamot. Walipata msaada wa Obore Nyamusi wa Kiseru kuwapa askari wake kuongoza kupitia kwa Wakironi ili Wakironi wasiwapige vita, maana Wakironi walikuwa wakisikilizana na Obore Nyamusi.

Hapo ndipo yule Mganga wao, Mzee Ojode, akahama naye pia kuja kujiunga na Wakamot na watu wa Kowak nao wakaanza kuja na kujenga mahali walipo kwa sasa, ila mji wao wa kwanza ilikuwa Manyara Kowak mahali palipojenga Kiwanda cha Matofali cha kijiji kinachopakana na hospitali ya Kowak. Lakini kabla hawajajenga mji wao ilitokea mabishano kati yao wakisema, “Ni nani aende ajenge mji huo kwanza?” Ndipo waganga wakawaambia kwamba, “Mji huo ujengwe na Mzee Odiero Dudu, mtoto wa Sembe, maana yeye ndiye ukoo wa Kibira, ambaye alikuwa mtoto mkubwa wa Mzee Owak.” “Kwa hiyo yeye ndiye awe mkuu kama baba yao alivyotoa usia.” Na kutoka mji wao hiyo wa Mzee Odiero ndipo wakaanza kuenea sehemu yote walipo kwa sasa. Ukoo wa Kotho walikaa sehemu ya juu, wakipakana na Wakenye, na Kibira akabaki katikati na Kanyaguti. Wengine walibaki

Afterwards Onyando was left as the only brave man among his fellows. He went to a medicine man named Owiti for help who told him if he wanted to find land for himself he must first call all his people who were left behind and join together with them to start the journey to look for their land. At this time most of his people were scattered all over the place, in Karachuonyo, Gem, Seme, Uyoma, Kajulu, and Nyang'or. Now it was necessary that they all join together as was the wish of their father Mzee Owak before he died. At this time there was a leader of these scattered people who lived in Kanyamwa (the father of Ogala Sirilus). He came to Onyando and told him that they had a medicineman of the people who were left in Uyoma called Ojode and that he had medicine that would build a nation. So they went to Ojode who gave them the medicine to call the people together who had separated here and there and they started using the medicine to bring them together, telling the people to come because they had found a piece of land to go and settle. The people who listened to the call came to Kadem Nyora, even those Kajulu, Kano and Nyang'or. This was all the people because at that time they were badly beaten in a war with the united people of Kajulu, Kano and Nyang'or and continued to be torn apart here and there. So when they heard the call they came immediately. After a large group came together they moved again to Korokoni Kamot. Obore Nyamusi of Kiseru who gave them some soldiers to lead them past the Kironi so that the Kironi would not fight a battle with them aided them. This was because the Kironi had an understanding with Obore Nyamusi.

It was there that the medicineman Ojode came to join them and the united with the Kamot and the people of Kowak and settled in the place that they now occupy. Their first village was Manyara Kowa, a place where there now stands the brick factory of the village, near the Kowak hospital. Before they built their village there was some squabbles among them saying who should go and build there first. That was when Waanga told them that Mzee Odiero Dudu, the son of Sembe, should build first because he was from the Kibira clan who was the eldest son of Owak. So he should be the leader as his father had wished. From the home of Odera they started to spread to all the areas they now occupy. The Otho clan (Kootho) stayed in the upper section neighboring the Kenye. Kibira remained in the center while other Kanyaguti remained near Korio hill and others went to live between the Kotho and Tegi and Chiemo. They stayed in the

karibu na mlima Korio, wengine wakaenda juu, kati ya Kotho na Wategi na Wachiemu na wakakaa katika milima Denga, ili wakitelemka wakutane na Koth. Kowak waliingia Tanganyika mwaka 1906 na Kamot wao walitangulia.¹

Mwisho

Kazi iliyobaki ni kubwa kuliko hii niliyofanya kwa msaada mkubwa niliyopata kwa wazee wachache waliokuwa bado hai. Wazazi wao na mababu walishuhudia baadhi ya vitendo vyote vya safari ngumu kufika katika nchi yao, walioahidiwa na Mungu wao. Hata wengine wakitumia mzimu au madawa iliyowatia moyo kwa mwendo huo, mpaka wakafika. Najua kabisa ilikuwa ngumu sana kwa baadhi ya wazee wakinisimulia kwa sababu hata kabla hawajamaliza masimulizi yao, kwa gafla walikuwa wakitoa machozi na kunyamaza kimya kwa muda. Jambo ambalo hata mimi nilikuwa nikitoa machozi hata na kutetemeka kama nimepandwa na wazimu. Nilikuwa nikijiuliza nikisema moyoni kwamba kama huyu analia yaliyompata baba yake au babu yake, je, wale walioteseka kwa mambo hayo? Wao wangelia kiasi gani ikiwa unawauliza swali inayowakumbushia mateso wao?

Nakumbuka mwaka 1958 wakati ndugu wa baba yangu aitwaye Omolo Magita Siso angali hai, siku moja akitengeneza gala jipya. Nami nikiwa namsaidia kumsogezea vijiti wa kutengeneza gala, nilimuliza kofu kubwa aliyokuwa nayo matakoni. Basi alipoanza kunihadithia juu ya hamsa ishirini ya Mjerumani, kwa gafla alipandwa na mori na kuanza kupiga kelele akitaja nguvu aliyokuwa nayo ambayo haikuweza kumsaidia kukuepa kiboko ya Wajerumani alipoelekezewa bunduki. Yeye na mwenzake walikuwa wamebeba Mjerumani kwa machela begani watu wakimpeleka Mika wakimtoa mpakani wa Wairienyi na Waturi, kama ilivyokuwa desturi, kwamba watu hupokezana kutoka mtawala mwingine hadi mpaka ya mtawala mwingine. Sasa walipokuwa njiani Omolo alitereza wakati wamembeba huyo begani, na karibu wamemwangukwa bwana mkubwa chini. Hapo waliamuriwa wote wapige magoti ili Bwana Mkubwa ashuke. Hapo ndipo Omolo aliamuriwa achukue kipande hicho arudi nacho nyumbani awaonyeshe wavivu kama yeye kuhusu kazi ya Bwana. Omolo aliachwa hapo chini akigaragara kati kati ya milima ya Nyasoro wakielekea Mika kupambana na Waingereza, Wilaya ya Tarime kwa sasa.

1 Ojode Saramba and Yohana Adhero, Kowak. Wazee wengine waliotoa maelezo ya Kowak walikuwa, 1. Okuoga Ajuang, 2. Nemia Oganga, 3. Pius Omolo, 4. Ochere Owiti, 5. Samwel Olare.

Denga hills lower down meeting the Kotho. The Kowak came to Tanganyika in 1906 and the Kamot came ahead of them.¹

Conclusion

The work that remains to be done is even bigger than what I have already accomplished with the excellent help of the few elders who were still alive. These among our parents and grandparents witnessed all of these events that took place during the difficult journey to come to their own land that was promised to them by their God. Some of them used spirits and medicines to give them courage for to follow along the way until they arrived. I am sure that it was difficult for them since when some of the elders told me their stories they would suddenly just stop midway through their story and tears would come to their eyes, making them silent for a time. Even I wept when I heard these stories and trembled as if a spirit had possessed me. I then had to ask myself and look into my own heart – if this person is weeping about something that happened to his father or his grandfather, then how much more for those who actually suffered from these events? How much more would they cry if they were asked these same questions that reminded them of their suffering?

I remember in 1958 when the brother of my father, named Omolo Magita Siso, was still alive, one day he was building a new storage bin. I was helping to hand him the supplies for his work on the storage bin. I asked him what was that large scar on his backside. So he began to tell me the story of the twenty years of German persecution. Suddenly we was possessed in a trance and he began to yell out, naming forcefully all that he had seen which could not keep him from avoiding the whip of the Germans with the gun pointed at him. He and his friend carried the German in a hammock on their backs, taking him to Mike from the border of the Irienyi and the Turi, as was the order at the time, that when they passed the boundary of a chiefdom people from that administration had to come out to take their turn in carrying him. While they were on the way Omolo slipped while he was carrying the hammock on his back, and he almost dropped the German officer on the ground. Right then the order was given for those responsible to kneel down on the ground so that the officer could get down. Omolo was given the order that he should take this beating and return home to show them what happens to a lazy person like him who works for the master. Omolo was let go there, rolling in pain on the ground between the mountains of

1 Ojode Saramba and Yohana Adhero, Kowak. Other informants for Kowak history were, 1. Okuoga Ajuang, 2. Nemia Oganga, 3. Pius Omolo, 4. Ochere Owiti. 5. Samwel Olare.

Mimi niliingiwa wasiwasi niliposikia sauti nyingine ya mzee Nyadundo Oke Ongoro, akianza kupiga kelele akija pale tulipo akifikiri kuna jambo limempata Omolo. Wengi walikuja kwa haraka, na hasira ya Omolo ilipotulia ndipo watu walianza kuelezana jinsi wengi walivyopitia na mikasa kuliko ya Omolo. Toka hapo nilianza kuogopa kuuliza maswali iliyowapata hao akina Babu. Lakini nashukuru wao hasa Omolo alikuwa akinielezea mara kwa mara ikiwa tunachunga ndama au ng'ombe naye karibu na nyumbani. Nasikitika wakati huo sikuwa na kitu cha kunasia sauti ya Omolo. Aliaga dunia mnano mwaka 1961.

Tumepoteza msingi wa kuishi na bado itazidi kupotea, maana sasa watoto hawakai na wazazi wa ukoo pamoja ambayo watoto walikuwa wakifundishwa mila na desturi ya kabila lao. Watoto, wajukuu wetu, wanang'ang'ania desturi na mila ya watu wa magharibi, watu weupe. Sasa imefika na inazidi kuepo pengo kubwa kati ya wazazi na watoto wao, hasa wajukuu hawamo kabisa chini ya malezi ya babu na bibi. Wao walikuwa wakitoa matunda mazuri ya malezi ya mila na desturi. Naomba popote walipo hai wazee iwepo njia ya kudokoa waliyonayo moyoni. Tuwasogelea na kuwapa ushirikiano ili tupate yaliyomo moyoni mwao, tuwafanye mali ya asili kama tunavyofanya kulinda mbuga zetu sasa.

Safari yao ngumu wengi walikuwa wakiongozwa na wanyama, ndege na hata samaki mitoni au ziwani, na miti. Ndiyo maana utakuta kila kabila wanao imani kwa hao tuliyowataja, kwa mfano nikichukwa makabila ya Wilaya ya Tarime, utakuta hata Tarafa zao zimegawa kufuata imani juu ya kitu fulani kama vile Tarafa ya Inchugu (Tembo), Tarafa ya Ingwe (Chui) na mengineyo kama ulivyosoma katika kitabu hichi.

Nategemea waandishi wa vitabu watakao kuja nyuma watazidi kuchimbua mengi na kuyaandika ili kusaidia kitabu hiki kiwe na msingi mzuri wa historia yetu kufundisha shuleni kuliko ya watu wa magharibi tu. Kitabu hiki kinagusa mno wewe Mtanzania hata kama haikuandikwa sehemu yenu, lakini jitihada ifanyike mapema mno kuandika sehemu yenu.'

Nyasoro, on the path toward Mika to fight the British, in the District of Tarime today.

I began to have doubts when I heard another voice, that of Nyadundo Oke Ongoro, who came when he heard all the noise thinking that something had happened to Omolo. Many others came quickly, and when the anger of Omolo quieted then people began to tell each other how others had also gotten even more misfortune than Omolo. From that time on I was afraid to ask questions about what had happened to this generation of grandparents. But I thank them all, especially Omolo, who explained things of the past to me from time to time as we were herding calves or cows near to the house. I am so sad that at this time I did not have a tape recorder to capture the voice of Omolo. He died in the year 1961.

We are losing this foundation for life and it continues to be eroded, since today the children do not sit together with their clan elders, which in the past was the place where they would learn about the traditions and customs of their ethnic group. Our children and grandchildren imitate the traditions and customs of the west, of white people. Now the gap is growing larger and larger between the generation of the parents and their children, especially the grandchildren are completely removed from the upbringing of their grandparents. The elders used to produce good fruit in their nurturing of the old traditions and customs. I beg those of you who still have these elders with you to find a way to learn what is in their hearts while they are still alive. Let us draw near to them and to work together with them so that we can understand what is in their hearts. These elders are our cultural heritage, a natural resource that we should guard just as we do the national parks today.

On this difficult journey many of them were inspired and led by animals, birds, even fish in the rivers or the lake, and trees. This is why each ethnic group has faith in one of these things of nature, for example in the Tarime District you will find that some areas are divided according to their faith in one thing, like District of Inchugu means the Elephant and the District of Ingwe means the Leopard. There are other examples as have been discussed in the rest of the book. I assume that other scholars who do their own research and write books after me will keep on finding more information and write it all down. I only hope that this book will be a good beginning to finding out about our history so that it can be taught in the schools, rather than only the history of the west. This book touches all Tanzanians. Even if it is not about the place where you come from, perhaps it will inspire you to go home and write your own history!

This book is a compilation of oral histories about the movement of Luo and some Bantu-speaking peoples. It includes histories of many clans or ethnic groups, and how drought, warfare, disease, and competition over pastoral resources in western Kenya forced them to look for a land that they could call their own. Highly entertaining, the stories cross over from pre-colonial to post-colonial eras, with tales of fooling the colonial officers, winning battles and producing miracles. Although warriors and chiefs play a critical part in the stories so too do unlikely actors such as women, prophets, and common farmers.

As one of the elders put it, "Without history you are like wild animals... you need to know where you came from and who you are."

People with kinship connections to the ethnic groups represented here will delight in the references to places, people, kin groups and events. Residents of western Kenya will be able to trace some of their genealogies to North Mara and vice versa. Historians and anthropologists will find in this book a rich primary source for their own research. Those interested in cultural change will find this a fascinating case of Luo assimilation: events chronicled in this book are still underway and observable in communities today.

Producing the text in both Swahili and English ensures that local people will have access to these histories for their own learning and on-going discussions about the past.

ZEDEKIA OLOO SISOO was born in 1934 and raised in Buturi, Tanzania. He studied medicine in Tanga, which lead to a position in Community Development in Tarime. It was during that time he began talking to the elders and collecting their stories and he continued for over two decades. He became well-known as he traveled in the rural areas throughout North Mara and was a friend to many. Siso hopes that Grasp the Shield Firmly will inspire the youth to learn about their past and take their elders as a valuable resource and a school for learning the most important things in life. As he states, "This book will be an inheritance for the next generation; it is what I want to leave behind as my legacy."

JAN BENDER SHETLER (B. 1954) holds a PhD in History from the University of Florida (1998) and is Professor of History at Goshen College in Goshen, Indiana (1999-). Author of *Telling our Own Stories*, *Mkuki na Nyota*, Dar es Salaam 2003, her most recent book is *Imagining Serengeti: A History of Landscape Memory in Tanzania from Earliest Times to the Present*, Ohio University Press 2007.

